Sri Balamanorama Series No. 56.

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ENGLISH NOTES & TRANSLATION

OF MAHAMAHOPADHYAYA
M. LAKSHMANA SURI'S

BHĀRATA SAṄGRAHA

VANA PARVA & VIRĀṬA PARVA

By

C. Sankara Rama Sastri, M.A., B.L.,

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BHĀRATA SAṄGRAHA

VANA PARVA

The numbers given hereunder refer to the pages of the 1956 Edition of the Text.

Page 30. As they were thus going on exile they turned back the citizens that followed them with gentle words and, accompanied by Indrasena and other followers and some Brahmins, spent that night on the banks of the Gaṅgā. The next day, after performing the daily duties the king addressed those Brahmins thus :—'Ye best of Brahmins, after crossing the river of my solemn pledge, I would like to enter into your company again.' They replied, 'You, Ocean of virtues and descendant of Puru, Brahmins won over by gifts do not abandon even one blinded by pride ; what then of abandoning you ? Living the life of hermits, we would wish to lighten your suffering.' Then he asked his priest, 'Holy sir, these people are thus pressing me. It is not meet for me to suffer them to carry on their living by their own toil in my front. Nor do I make bold to commandeer my brothers at present. Hence, please chalk out a plan for maintaining them.' Then he worshipped the Sun-god with a

Mantra taught by him and received a copper vessel from him. The food that is cooked in it, though limited, will remain inexhaustible till Draupadī takes her meal. Thereby propitiating the Brahmins, he remained a lord of gifts even in the forest. Then, as they were marching into the Kāmyaka forest and the brother of Bakāsura named Kimmīra obstructed their path, the demon was sent to the same abode as his brother by Bhīma, and they reached that forest and lived there.

When the female slave's son (Vidura) was spurned by Dhṛtarāshṭra enraged by the censure of his sons and the praise of Pāṇḍu's sons, he came to Yudhishṭhira but was called back again. Duryodhana, thinking that he was arranging for a peace, forestalled him and was bent on attacking them in the forest itself, but desisted from his attempt on being prevented by Vyāsa. Then Maitreya as bid by Vyāsa counselled him, 'It is not proper for kinsmen to quarrel among themselves.' When the wretched son of Dhṛtarāshṭra turned a deaf ear to his speech and stroked his own thigh, Maitreya went away after pronouncing the curse, 'Bhīma will break your thigh.'

Page 31. Afterwards Kṛshṇa came to see them in the forest, grew indignant at that plight of theirs and burst out, 'It was not possible for me to come there as I was busy in the destruction of

Sālva. Now I will kill them.' So saying, he rose but was pacified by Arjuna with the words, 'In the fourteenth year you will do everything.' Then he took his sister and her son and went to Dvārakā. Similarly Dhṛshṭadyumna and others took a solemn vow to destroy Droṇa and others, and accompanied by his nephews (sister's sons)—Prativindhya and others, went to their own home.

Then while living in the Dvaita forest, he was once told by Kṛshṇā (Draupadī) in private, 'My lord, I feel that in the assembly of Kurus you have staked even your inherent valour. So goes the saying :—A gross breach makes even a weakling a hero. How else would this saying prove false in your case, a great Kshatriya that you are? Forbearance towards a murderous aggressor, this is incompatible.' To that he said, 'Auspicious lady, this world is subservient to Fate, not independent. If independent, there arises the question of forbearance or non-forbearance. A non-forbearing one is a beast, not a man. Forbearance is the ornament of the strong and a refuge of the weak. So, noble lady, await a favourable turn of Fortune.' When his elder brother was thus consoling the lady, Vṛkodara (Bhīmasena) said, 'Noble sir, how can we pass our life *incognito* in the thirteenth ear? The Sun cannot be hid by the Earth. So our vow will be a lifelong one. It is a rule of equity that one

should repay another in his own coin. Sometimes a month is reckoned as a substitute for the year. Thirteen months are past. Apply that rule here. Give out that you have carried out your vow. Order us to despoil the tresses of hair of the enemies' wives and to cause the tying up of the knot of hair of this wretched lady.' In that context the king was depressed at the thought of the invincibility of Bhīshma and the other great chariot-warriors (Atirathas) when the holy saint Bādarāyaṇa himself came and initiated him into the Mantra known as Pratismṛti and commanded him to send Arjuna to acquire divine missiles with the help of that knowledge.

Page 32. Thus directed by him, Guḍākeśa (Arjuna) went on without respite by the power of that science and with the approval of Indra that met him on the way in the guise of a Brahmin, performed penance on the Himalaya mountain for propitiating Maheśvara. When gradually that Dhanañjaya (Arjuna) confined his diet to water and air and remained like a wooden sage with steady concentration of mind, it seemed as though the Lord whose vitality is Fire, residing in his heart, enflamed and smoke emanated from his head, heating the entire world. When his austerities were disturbed by a demon named Mūka in the guise of a boar, Arjuna applied an arrow to his Gāṇḍīva.

bow. No sooner did he discharge his arrow than did a unique person dressed as hunter and surrounded by a number of ladies appear on the scene, crying out, 'Don't strike, don't strike at an object already seized by me.' In disregard of him Pārtha discharged his arrow; the other one too discharged his. The demon who was thus hit simultaneously by both the arrows at both sides perished as if crushed inside a grinding stone. Then the Gāṇḍīva-bowed Arjuna engaged in a furious battle with the hunter, and after striking him with all his missiles and weapons became depleted of weapons and struck him on the head with his bow-stick. When that too was devoured by him and Arjuna was worsted in a hand-to-hand duel that ensued, he invoked Lord Śiva (Destroyer of Tripuras) in an image of of clay and praying for victory worshipped him with devotion. Then on seeing the flower offered by him to the image on the head of the hunter, Arjuna concluded that he was Maheśvara come in the garb of a hunter, prostrated before him frequently and offered prayers to him. The Lord too appeared in his own form and said, 'Child, Arjuna, I am pleased with you. Receive this Astra presided over by Paśupati. This shall not be used against mortals except in grave danger.' After giving his Astra on that understanding and restoring his own missiles to him he disappeared.

Then the three lords of quarters beginning with Yama appeared from their respective directions, from whom he received Astras, and then Indra addressed his son, 'Child, son of Kuntī, I shall accomplish everything for you when you come to my world.' **Page 33.** So saying, he disappeared along with the rest. At that instant came a divine chariot and on that he drove to Heaven and there acquired the entire science of Astras from his own father and received in entirety the Gāndharva Astra from Chitrasena, the king of Gandharvas. At one time Urvaśī told Arjuna in private, 'Prince, when several celestial damsels were dancing, your sight fastened itself on me alone. Therefore, know me as one sent by your father, well-versed in psychology, and as one voluntarily attached to you in love.' Arjuna said, 'Indeed you were the belovedmost wife of Purūravas, an ancestor of our race, and so it was that you were looked at by me as my great grandmother. How is it you are fallen in love with me, your own great grandson? Leave off, leave off this unworthy disposition.' When she was thus condemned by Arjuna, she cursed him in rage, 'You shall become an eunuch and a dance-master.' But the thousand-eyed lord fixed the utility of that curse at the future life of Arjuna *incognito* and its expiry at the expiry of that life.

Bhīma said, 'Noble sir, what will you say when again invited for gambling at the fourteenth year? This same rule will apply. This is no secret to your enemies. Thus we are immersed in the Ocean of misery for life.' At this the king heaved a sigh at the unavoidability of the contingency. Meanwhile the great sage Bṛhadaśva said, 'Listen, king. There was king Nala in the Nishadha country, whom people call as one of holy repute. Though ignorant of gambling, he was prompted by Kali in view of Damayantī, vanquished by Pushkara in dice-play, quitted his wife solely devoted to him half-clad in the forest, roamed about, acquired the secrets of gambling from the royal sage Ṛtuparṇa in exchange for the science of horses, then shook off Kali, and accompanied by his wife, son and others ruled over his kingdom once again as before. One who is a master of dice-play never fails at gambling. Similarly you too will defeat your foes and acquire your paternal assets.' So saying, he imparted to him the science relating to the secrets of dice-play.

Page 34. Then the great sage named Lomaśa who was sent by Indra consoled Yudhishṭhira by describing the achievements and welfare of Arjuna, prompted him to undertake a pilgrimage along with his followers by expounding the greatness of the respective places thus. 'Here the drinker of the Ocean, the cause of the downfall of

Nahusha, the digester of Vātāpi and the lover of Lopāmudrā, the sage (Agastya) did his penance. Here is the abode of Sage Ṛśyaśṛṅga, the dispeller of the drought of the Aṅga country, son-in-law of Lomapāda and son of Vibhaṇḍaka. On this mountain is situate the hermitage of Paraśurāma who for twenty one times extirpated the sprout of the Kshatriya race.' Pointing out the sites thus, he came to Prabhāsa-tīrtha and there as Yudhishṭhira was consoled by Kṛshṇa and others, he led him along with his group to other places saying, 'This is the site where fruition of penance took place of Chyavana descended of Bhṛgu, who made the twin Aśvin-gods partakers of Soma juice, who paralysed the arm of Indra and who had Sukanyā for his wife. Here is the river Vipāśā, so called because it relieved the bond of Vasishṭha who, disgusted of the world due to grief at the loss of sons, bound himself with cords and fell into the river. Here is the abode of Śibi who was tested by Indra and Agni that came in the forms of a vulture and of a dove. Here is the river known as Samaṅgā, so called because it straightened the limbs of Sage Ashṭāvakra who bathed after vanquishing Vandin who had defeated his father in debate. Here is the place where Yavakrīta killed by the fault of Raibhya was restored to life through the grace of the deity.' Thus pointing out the several places, he led them on to

the country of Subāhu, king of Kulindas. After halting Indrasena and others at that place the king accompanied by a limited retinue, as he was about to proceed to Gandhamādana, remembered Ghaṭotkacha for carrying Draupadī who was unable to walk, whereupon he came at once with attendants, and the king made him and his attendants carry them all including himself and reached Badarikā.

At that place, when the fragrance of a Saugandhika flower was wafted in the wind, Draupadī longed for another flower of the same sort, and with a desire to satisfy the longing of his belovedmost, Bhīma (son of Wind) marched at first towards the north tracing its source and when his journey was obstructed by a huge monkey lying on his way and he was unable to move him by himself, he thought 'This is no ordinary monkey,' **Page 35.** and prostrated before him and asked of him his true character. He too narrated his story, 'Child, Māruti, know me as your brother, the slave of Śrī Rāma and son of Añjanā. I have remained here out of a wish to see you, my child. So, happy boy, in the future battle I shall remain on the chariot of your younger brother and offer assistance.' Then at Bhīma's request he exhibited his cosmic form and disappeared of his own accord. Bhīma too, revolving in his mind the cosmic form of his brother Hanumān, plunged into the lotus-pond and after killing its guards and

demons who aimed to strike at him, gathered flowers to his heart's content. Kubera too acquiesced in his gathering flowers. But Yudhishṭhira grew apprehensive, came there, was pained at the action of his junior brother, controlled him from further mischief and along with him went back to Badarikā. There a demon named Jaṭāsura lived in the guise of a Brahmin, honoured by the king. When Bhīma had gone out he carried them all, but was met on the way by chance by Bhīma by whom he was crushed to death. They then reached the hermitage of Ārshṭishena on the slopes of Gandhamādana, and honoured by him, they spent some time at that place itself.

A Garuḍa flew up from a big pool, and by the wind of his wings were thrown down some five-coloured flowers by which Draupadī's heart was attracted, and for her sake Vṛkodara mounted the table-land and plucked the flowers, and as some Rākshasas offered obstruction to his doing so, he killed them along with their chief known as Maṇimān. Growing apprehensive at that noise, Ajātaśatru came to the place along with others, and growing ashamed of Bhīma's act ruled him thus, 'Dear boy, why should I repeat again and again? If you wish to do my wish, don't enter into hazards like this.' Then Kubera came, and when they prostrated before him in fear he said, 'Son of Pāṇḍu, this,

my friend Maṇimān, along with his attendants was cursed by Agastya enraged at his spitting. Hence it is that he was suffered by me to be killed by your brother. Arjuna will come here soon. Till then, live happily here.' After bidding them thus Kubera went away.

Page 36. Arjuna, having acquired divine Astras of various sorts and blazing with formidable valour like the summer sun, did at the end of five years drive on a chariot yoked to a thousand horses and descended within the range of the eyesight of his brothers. Like the Sun he dispelled the darkness deep-seated in their eyes due to long separation. Like the Moon he removed their torture due to anxiety. The Gāṇḍīva-bowed then sent back Mātali with honours and narrated to his brothers his own history beginning from the start of his journey down to his conversation with Urvaśī. He said again, 'As I had mastered the Astras the Lord of Heaven provided me with the full equipment of battle and sent me to annihilate the Nivātakavachas. I agreed and going with Mātali as my second I killed them all, and on my way back I learnt that at the Hiraṇyapura, a city which could move anywhere at its will, were resident the Asuras known as Kālakeyas and Paulomas who were invincible for the gods and I slaughtered them with my Pāśupatāstra. Then mightily pleased, the lord of heaven

made these equipments of battle mine own, donned this diadem on my head himself and said, "Child Kirīṭin, remove the torment of your kinsmen," and dismissed me.' Next day when Indra himself had come, consoled them and gone back, Arjuna was intent on exhibiting his divine missiles to his brothers when Nārada came and said, 'They will behold your missiles at the time of battle. Employed without a target, these will create chaos to the world. Let that not be now,' and thus prevented him from exhibition.

At the advent of the eleventh year, as they were living on the Himalayas, Bhīma at a certain place was seized by a big python ; and when his strength failed him at once he grieved. Asked by him, the serpent said, 'I am King Nahusha reduced to this plight by Agastya. My curse will expire at the sight of one who will successfully answer my questions.' By that time Yudhishṭhira came, and by solving his questions released him from his curse and his own brother from danger.

Page 37. At the twelfth year they came to the Kāmyaka forest and rejoiced on hearing the different tales related by Mārkaṇḍeya to Kṛshṇa. Satyabhāmā asked Draupadī in private, 'It is quite difficult for women like us to win over a single husband. By what medicine are you the favourite of five ? Tell me.' Draupadī said, 'Friend Satyā, to

serve the husband ill is the conduct of wicked women. Don't take me for that. By my genuine service they are pleased. To accommodate by all means and in all plights is the secret of winning over a person, no medicine. A husband is struck with awe by such a wife like a female snake. So, enough of such speculation on your part when you are the wife of Mādhava.' Hari along with his wife who had received this counsel went to Dvārakā.

Afterwards the king engaged in the Sādyaska sacrifice, caused the liberation by his brothers, of Duryodhana who had come there under the pretext of Ghoshayātrā and was seized captive by Gandharvas. On being set free he was squatting somewhere when the king of Aṅgas who had already fled came back and said, 'Fortunately the Emperor and King of Kurus shines illuminating his glory even in the celestial world.' Thus extolled, he heaved long and hot and said, 'Friend, you were not present at the time. So I shall describe, listen. All our endeavours turned out otherwise. Uneven is the turn of Fortune. See. Unable even with an all-out effort to attack the Gandharvas and to extricate myself, I suffered subjugation like a bad debater. Then on seeing all the sons of the king of Kurus being tied up along with their wives in a single cloth and carried away, I was struck with remorse

that my vile conduct had by all means borne fruit. Looked at with nervousness by your female friend unaccustomed to adversity, I became like a goat tied to a sacrificial post. In the meanwhile rose the heroic cry, 'Leave off, leave off. When the king of Kurus, Yudhishṭhira holds the forefront of sovereignty, who dare insult the Kurus?' Along with the cry shot forth a shower of arrows whereby the Gandharvas were blocked their upward path.

Page 38. Then was seen Arjuna like an embodiment of the heroic emotion, followed by Bhīma in a triumphant gait like a lion with his club in hand. At that time the king of Gandharvas called Chitrasena hastily dragged me like a thief, led me to Arujuna and said, 'Friend Arjuna, at the bidding of your father, the slayer of Pāka, that this rogue deserves to be beheaded, the one that always hates the Pāṇḍavas, we have taken him captive. But you bid otherwise. When there is thus a conflict of orders between the father and the son what are we to do?' Arjuna replied, 'We too are servants at the command of the great king Yudhishṭhira. He alone is master either to punish or to favour. So we shall take him there itself.' The Gandharva agreed and took us all to the proximity of Yudhishṭhira seated in the sacrifice along with his wife and said aloud, 'King, this wretched son of Dhṛtarāshṭra himself rolling in luxuries, in order to gratify him-

self at the sight of you all in straits and to cover you with shame, came here along with wives and attendants. As bid by Indra who knew this, we took him captive. What is to be the future action? You are the master to dictate.' But the high-souled Yudhishṭhira replied, 'You are all worthy gentlemen. So I pray. He is my younger brother. Out of regard for me let this fault of his be pardoned. As to how the king of the gods will be pleased, you yourself are to shape your actions.' Thus granting them leave to go, he told me, 'Child Duryodhana, don't hereafter insult persons worthy of respect.' So saying, he himself released and dismissed me. What is the use of this living death to me who was thus insulted in the presence of ladies and extricated by my enemy? Child, Prince Duśśāsana, go to the city along with attendants and bear the burden of the kingdom. Whereas I will die fasting unto death.' So saying, he laid himself on the floor. Then Karṇa justified the incident by saying, 'King, indeed by all means should a king be served by his subjects. If it was done by the Pāṇḍavas where is the disgrace?' **Page 39.** Śakuni counselled, 'Rule over the kingdom after making peace with the affectionate and heroic Pāṇḍavas.' Duśśāsana too implored, 'Venerable sir, protect us and the blind parents.' Despite all this he persisted in his evil resolve. The wicked one was taken by the

Asuras at night to the Nether-world and encouraged by them thus, 'We will offer you help in battle. You will conquer your enemies. Don't grow disgusted in vain.' Then he went to his city along with his attendants.

Bhīshma scolded Karṇa, 'He is a parasite and a braggart. How else would he relinquish the Kurus relying on him in battle and flee away himself?' Thus scolded, Karṇa driving on a single chariot conquered all the quarters, and with the wealth brought therefrom made Duryodhana perform the sacrifice known as Vaishṇava. At the crowning bath of the sacrifice he took the vow, 'I will make him perform the Rājasūya sacrifice also after killing his eldest brother Yudhishṭhira in battle.' Pāṇḍavas, on the other hand, grew concerned owing to his heroism and inviolable armour. Durvāsas who was pleased with the hospitality of Dhṛtarāshṭra's son, did, with a view to obliging him, go to the Pāṇḍavas to seek their hospitality out of time. When he with his ten thousand pupils went to bathe, the daughter of the king of Pañchālas, ignorant as to how to treat him with hospitality since her inexhaustible cooking vessel had been depleted of the last remnant of food by her eating and growing afraid of that very irate sage, remembered the lord of Yadus who is the refuge of those in distress. At the very same time the lord appeared saying, 'I am terribly

hungry. So give me something without delay.' When Draupadī grew much ashamed, he said, 'Friend, this is no time for fun. Bring the vessel, I shall see.' Thus he pressed her to bring it and took a single boiled grain sticking at its neck and ate it saying, 'May Lord Śrī Janārdana be pleased, who is manifest in all forms.' At that instant the sage whose hunger was satisfied recalled Ambarīsha to his mind, thought himself at fault for making her cook in vain, grew himself afraid, and without saying anything went away with all his pupils.

Page 40. Afterwards Jayadratha, king of Sindhu and husband of Duśśalā, seeing his brother-in-law's wife Draupadī alone, carried her off from the hermitage, but was disfigured by Bhīma assisted by Arjuna so as to be possessed of five tufts and was set free by the merciful king. He then propitiated Paśupati and got from him a boon to vanquish the Pāṇḍavas with the exception of Arjuna for a single day. When the king was depressed by the abduction of his wife, Mārkaṇḍeya told him, 'Haven't you heard of the story of Rāma descended of Ikshvāku? Under the orders of his father he was living in the Daṇḍaka woods in the sole company of his younger brother. When his wife Jānakī was carried away in solitude by the demon, he searched for her, and followed by a host of monkeys and with elaborate equipment regained his wife at the end of

the year on the other side of the Ocean. Whereas you have recovered her in a short while and from the mere distance of a Krośa. Brave men do not lose courage in distress. No more grief.' Thus consoled, the king again said, 'Sage, this lady is a ship to us who are immersed in the big Ocean of sorrow. Where is such a lady, a support to her husband? So it is her grief that makes me grieve.' And the sage replied, 'Indeed it is the inborn nature of chaste ladies. To elaborate the same, haven't you heard of Sāvitrī? She was diligently serving her husband Satyavān and her blind parents-in-law in the forest. On knowing the remnant of her lord's life to be but little she entered into austerities for his well-being. When the day came she followed her lord who went into the woods to fetch fruits, and from the God of Death who was pleased with her penance got as boons the long life of her husband, many sons for herself and her mother and the acquisition of eyes and the kingdom for her parents-in-law. Thus she redeemed both the families and became revered in the world.' Thus Mārkaṇḍeya consoled him.

At one time the hospitable son of the Sun-God, when the time for entertaining the guests arrived, was begged of by a certain Brahmin his armour and ear-rings naturally born with him. Remembering the idea expounded by the Sun to him in dream,

he said, 'O Lord, king of the gods, you are known to me. If you play the beggar for the sake of your son, then receive your wish in exchange for your own Śakti.' **Page 41.** Accordingly Indra accepted them and said, 'Though you have torn off your natural armour and the like from your limbs there will be no injury or disfigurement in your body. This my Śakti when employed in grave danger will kill one enemy of yours and will come back to me. When employed without danger, it will kill you only.' After promising thus he disappeared. And he too, by reason of chopping off his limbs thus, became reputed as Karṇa.

Afterwards in the Dvaita forest a deer took with his horn the Araṇi churning stick used in generating fire, belonging to a certain Āhitāgni i.e., a person who generates and keeps sustained the fire in accordance with the Vedic ritual for daily worship, and ran away. The four brothers of Yudhishṭhira pursued the deer, but when afflicted with thirst they drank water in a certain tank and fell down. Dharmaputra desirous of following his brothers, was prevented by his father who took the form of a Yaksha. Then he answered all his questions. Thereupon he granted the boon of restoring any one of his brothers to life. Wishing to avoid childlessness for Mādrī, he begged the restoration of Nakula to life. Pleased with his impartiality,

Yama roused all the four to life, restored the churning stick of Araṇi, gave them the boon of not being known to others in the thirteenth year which was fast approaching and went beyond the range of vision. When the life *incognito* was to commence on the morrow, they gave leave to all their followers to go to their desired places and in private conferred with the wife and their priest.

The End of the Vanaparva.

BHĀRATA SAṄGRAHA

VIRĀṬA PARVA

Page 42. When the Pāṇḍavas had decided what next to do, Dhaumya told them, 'You are all well-versed and have served under elders. However, I say this on the authority of my old age. To-day a hard turn of Fortune faces you like encaged beings of the lower order. To make myself clear. When one resides at another's home he surrenders himself to the will of another. While moving *incognito*, there is but consciousness within. By taking up service one is not master of himself. Moreover, a royal household is a source of insults and the Kshatriya race abounds in valour. Enemies are on the look-out for a loophole, and long is the time to be spent in secret. Thus there is mutual incompatibility. Why say more ? This is the sum and substance. Closing your eyes for a year, walk the life of cows. May your course be auspicious.' Wishing them thus, he took charge of their fires and went to Pañchālas. Then wishing to live for the year in the service of the Matsya king, they reached his city, and in a Śamī tree near a cemetery not far off they tied their weapons together with

a corpse, obtained from Durgā pleased with their prayers the boon of remaining unknown to others and went in different directions. People avioded the tree far off due to the contact of the corpse. Yudhishṭhira approached Virāṭa and said, 'King, by family lineage I am descended of Vyāghrapāda, by name Kaṇka, by birth a Brahmin. I am an expert in dice-play. Know me as one come to you, seeking a living.' Then he was made a member of his council by Virāṭa with pleasure. Bhīma announced himself as a cook called Vallava and was made the superintendent of the kitchen. Indra's son informed the king, 'I am an eunuch called Bṛhannalā, an expert in musical instruments.' Then he was tested by the ladies and engaged to teach dance to their daughter Uttarā. The two sons of Mādrī giving themselves out as Granthika and Arishṭanemi were duly placed in charge of horses and cows and bulls. Draupadī approached the queen Sudeshṇā and addressed her nobly, **Page 43**. 'Mistress, I am a decoratrix named Mālinī. Know me as guarded by Gandharvas and as one that has approached you to serve you in decoration of the hair. But I should not be engaged to deal with the leavings of food eaten by others. This is my only condition.' The queen said, 'Yes,' and accepted her with tenderness. All of them declared themselves as hailing from the Pāṇḍavas that had lost their kingdom. Afterwards in the

fourth month, when Brahmotsava was afoot, a great wrestler named Jīmūta came there and was directed by the king to fight a duel with Bhīma for amusement and was killed by the latter. Then, prompted by the ladies of the harem desirous of witnessing his valour, the son of Vāyu, though reluctant, sported with lions, tigers and the like.

When ten months were past as they were thus living a life of obscurity as in the womb, the king's commander-in-chief named Kīchaka, a mean fellow, on seeing Kṛshṇā was blinded by lust and addressed this indecent language,—'Fair lady, you have taken to an unworthy pursuit inasmuch as you serve another lady with your limbs highly worthy of being attended to with respect. I imagine even my sister Sudeshṇā as erring in your case, she who causes a flower-wreath to fade by a kick of the foot. Or, why blame the past ? Accept sovereignty. Even Indra dare not stand offending Kīchaka. What then of the Matsya king, a tiny straw ? Enough of apprehension. For your sake I am not even mindful of life. Cheer me up.' Though her heart was pierced by his prattle which pained her ears, she boldly ruled him thus, 'O Sūta's son, why do you wish to pursue a wrong path ? To covet another man's wife is reprehensible by all means. On the analogy of your own wife, turn back your glance from another's

wife. I am no ordinary woman. Stop your outrage at me who am adopted by superhuman persons.' So saying, she quickly receded far off. At that instant that rogue informed his sister and after conferring with her went to his home. **Page 44.** Then on one occasion Sudeshṇā told her, 'O Sairandhrī, bring wine from my brother's house. I am thirsty.' But the latter appealed to her, 'Queen, you know indeed the heart of that evil-minded man. In forcibly turning back a person, wicked by nature, be he one's own kinsman, from bad conduct, authority is purposeful. Such being the case, how do you yourself connive at it? There are ever so many servant-maids. Order any one of them.' The queen said, 'At what impropriety do you fear? I know your timidity. Go off without speaking a word.' Thus forcibly sent by her, she reached the Lord Sun in thought as a refuge, and with great fear entered his house. At that moment the sinner approached her with the greetings—'Good day, happy morning,' and rubbed against the edge of her upper cloth. She warded him off quickly and ran towards the king's council-hall. The degraded man, fallen and risen, ran after her, seized her at the lock of hair, and in the very presence of the king threw her down and kicked her with his foot when he was thrown far high by an invisible demon sent by the Sun-God and fell down. Bhīma in a fit of rage looked for a big tree to use it

as a weapon to kill him, but knowing his psychology Yudhishṭhira rubbed his thumb against thumb to prevent him and made him grasp his purport by saying, 'Vallava, surely you look at this tree for the sake of fuel, but it is still wet. Wait. No hurry.' When Bhīma's agitation abated at that signal like the Ocean at the seashore, Draupadī wailed a good deal at the king's council, but was improperly repudiated by the Matsya king who was afraid of Kīchaka. She was made to understand by symbol by Yudhishṭhira to bide her time and again walked into the harem. Then when Sudeshṇā asked her the cause of her grief she said, 'You who insult good people, after shaking the branch yourself, why do you ask the cause of the fall? Whoever, puffed up with strength, transgresses good conduct, the Earth who is bound in Dharma does not endure to bear him for a moment. **Page 45.** So ere long you will witness the death of your brother who courts death.' At midnight she went near the bed of Bhīma and bewailed thus. 'My lord, how does sleep descend on your eyes when you see your beloved being insulted time and again? Which princess, which hero's wife, which hero's mother will be assaulted again and again by others and suffer like me? If I am again to see that mean Sūta alive, treat this as my last offer of respects.' So lamenting, she fell on his chest and cried. He

too resolved to kill him, arranged for its means and dismissed her with gentle words. On the next day too when the mean fellow came and appealed and as usual talked nonsense repeatedly, she bore in mind the words of Bhīma and addressed him thus, 'Sūta's son, indeed chronic is your disease of love. So you are desirous of cure (death) from me. So in the yonder dancing hall be ready at night in solitude. Enjoy the happiness according to your wish (funeral) as never experienced before, by which you will no more relish the pleasure of intercourse with your wife. In anticipation of danger from Gandharvas do I say this. It is the traditional practice in the world for women to be subject to the control of their husbands. A woman of my sort should not employ a speech which will miss its purport. Don't take it otherwise. Let there be no six ears to this secret.' On merely hearing this the fool imagined his desire as accomplished, himself arranged his last decoration, entered the hall at night and prattled, 'O Mālinī, here is come this person worthy of being kicked with your foot. Remove my torment of love.' Vṛkodara who had come in advance struck him with fists and crushed him into a ball, exhibited him to Draupadī and reached his own place. Then she called and showed it to the councillors whe intimated the same to the Matsya king. His (Kīchaka's) brothers preparing to perform the funeral cere-

monies for him who like a land-tortoise had his limbs all coiled within and seeing her there, said, 'As is the Yaksha so is the Bali offered. So for him who died by reason of love for her a cremation along with her will conduce to his benefit in the other world.' So saying, they bound her up with him and took her to the cremation-ground. She wailed aloud, 'Ah Jaya, **Page 46**. Ah Jayanta, Ah Vijaya, Ah Jayatsena, Ah Jayadbala, come and extricate me fallen in the hands of enemies.' Thus she cried out intending to address her husbands by means of covert names. Then Bhīma in a ruffled terrific garb ran to that place by a different route with tree as weapon, killed all of them, one hundred and five in number, released her and unnoticed by the people, went back. Then as she walked on slowly the people avoided the range of her sight out of fear. Her way being cleared thus, she entered the harem and was begged of by Sudeshṇā who was trembling, 'Eh, fair Gandharva lady, on your account this entire royal household is struck with panic. Give me the alms of my life along with my husband and son. Turn your mind to live elsewhere.' But she said, 'Queen, please wait for thirteen days only. Everything will terminate in a happy sequel.' Thus she consoled the queen.

Meanwhile the spies sent by Duryodhana to gather intelligence about the Pāṇḍavas came back

and intimated, 'King of Kurus, O thy good fortune! For in a short while even the names of thy enemies have vanished. What then of their bodies? Further, Kīchaka, the enemy of your Majesty's allies—the Trigartas, has been killed along with his entire fold by Gandharvas. As to what remains to be done Your Majesty will decide.' Then Karṇa and others rejoiced, taking the news at its face value, but Droṇa chid them, 'No, it is not like that.' Thereupon Duryodhana consulted Bhīshma who said,' Boy, we should not meddle in such affairs and offer loop-holes. However, since you have asked, I have to speak the truth. So I shall say. The view of Āchārya is alone to be accepted. Great men of that stamp will by no means meet with a catastrophe unaccounted for. Where everything is peace and plenty, conclude, there is the residence of the Pāṇḍava who is wedded to Dharma (Virtue).' At that time Suśarman, king of Trigartas said, 'King of Kurus, Virāṭa has cows in plenty and prosperity. Being formidable through the strength of Kīchaka, he has often served me ill. Now he is easily conquerable. **Page 47**. So if you march against him, you can increase your treasury and accomplish your friend's desire; thus it will gain a double purpose. Let it commend itself to you.' Duryodhana said, 'Yes' and acquiesced in his words and he engaged Suśarman to seize Virāṭa's cows on the southern

side at first, and later himself gave orders to mobilise his forces. Then on knowing the cows being driven away by Trigartas, Virāṭa set out with a big army to recover the cows. He also commanded, 'Indeed Kaṅka and others seem to be clever in battle. So let them also get ready for battle.' So accompanied by them, he arrested the enemy's army in the afternoon. Since by that time Yudhishṭhira had completed his vow, he, in order to do good to Virāṭa, came to the battlefield along with his brothers with the exception of Arjuna. There Bhīma released the Matsya king who had been captured by enemies in the battle at night and bound up Suśarman. Yudhishṭhira however released him out of compassion. Honouring them, Virāṭa spent the rest of the night in their company there, and at morn started for his city.

By that time, on hearing the entire wealth of kine being carried off by the Kurus on the northern side, Virāṭa's son Uttara proclaimed in front of ladies, 'If I only get a skilful driver, I can see even Arjuna struck with impotence in battle. What then to say of others?' Draupadī who was prompted by Arjuna desirous of subjugating Duryodhana blinded by pride and who by herself was intolerant of the words of abuse directed against her husband spoke, 'Prince, this Bṛhannalā had served as chario-teer to Arjuna when he wished to burn the Khāṇ-

ḍava forest. I have seen her equal to him. So make her hold the reins of your horses.' Uttara said, 'Eh Sairandhrī, how can we engage an eunuch in the task ourselves?' But when Arjuna was brought by his sister Uttarā, he engaged him in service as charioteer and gave an armour to him. Pretending to be unskilled even in wearing it, he had the armour put on him by the other, and when he held the reins of horses, Uttarā told him, 'Friend Bṛhannalā, bring the clothes of Kurus for the sake of dolls (Pāñchālī).' **Page 48.** Arjuna replied, 'When there is your brother, the conqueror of enemies, where is my responsibility to bring the clothes?' After this funny remark Arjuna led his chariot near the army of Kurus who had encamped not far off from the cemetery. There Virāṭa's son trembled, his ears being deafened by the yells of elephants, neighs of horses, war-cries of infantry, creaks of chariots and twangs of bows. He jumped down from the chariot, ran towards his home, but was forcibly turned back by Arjuna pursuing him. He fell down on earth and wailed aloud, 'Eh Bṛhannalā, what benefit do you see accruing to yourself by throwing me into the mouth of Death, one unskilled in weapons and no better than a woman? Auspicious lady, alive, a man meets with a multitude of happiness. Enough of daring involving a lot of adventure. Let them freely take the wealth

of cattle or any other wealth. When mine is taken off or recovered, what does it matter to you? Kurus are esteemed people. So pronounce obeisance to them and turn back the chariot. Or if the zeal for fight does not recede from your heart, then leave me and sport of your own will.' Arjuna said, 'How is it that after roaring in that manner in the midst of ladies you are cowardly in the midst of enemies? Whoever turns his back to the enemies in battle out of fear of life, his life is an accursed one. I will not turn back the chariot without leading back the cattle and without conquering the enemies. This is my resolve. If you don't make bold to fight yourself, then give me your horses. I will strike.' He thus somehow consoled him and mounted him on the chariot again.

When the soldiers were speculating in various ways on seeing him in that mood, the descendant of Bharadvāja (Droṇa) spoke, 'See, see, O Gāṅgeya, the man by the side of the foe who appears an eunuch but is dignified in appearance and who though accompanied by a charioteer only is surrounded by a halo of lustre. Certainly he is Arjuna hid in a different garb like fire hid in ashes. Who else than Garuḍa will come out even to see a multitude of serpents? **Page 49.** He will ventilate the long-pent up fire of rage against us like a lion released from bondage. Who among us can give

fight to him? Now by all means has the evil machination started by the son of Dhṛtarāshṭra borne fruit.' Not putting up with this, Duryodhana scolded him in return, saying, 'King of Aṅgas, if Arjuna fulfils our desire by exposing himself at an untimely hour, then what is this inopportune lamentation of our preceptor? By praising an enemy in the battlefield the enthusiasm of those who wish to fight gets damped. How is the mutual inconsistency between the beginning and the end as in the exposition of a bad debater? Or old men's words deserve no scrutiny. Therefore leave them behind, and you all shall be prepared.' Then Karṇa too said, 'Oh! How is this tremor of yours? Your fear makes the enemy a lion, not his own valour. This is no place for cowards. Or all of you along with the cows may go back to Hastināpura. Arjuna or no Arjuna, we will prevent him.' Then Kṛpa spoke, 'Charioteer's son, how do you hope to fight singly with Arjuna who had fought with Maheśvara and associated with Mahendra? Of what sort is the rivalry of even a fragrant elephant with a lion? No more such over-daring. If the fight is to be, let us all fight together.' Aśvatthāman, enraged at the insult to his father, said, 'Oh! How skilled is the king of Kurus in the estimate of people? A vain charlatan, an indiscreet doer, one who turns his back from duties and one devoid of any special knowledge, the

son of Rādhā is entitled to esteem whereas men of reliable words, men who act with circumspection, men diligent in duties and those who discriminate between merits and defects, we are mere jealous persons. Everything appears faulty to one who is at fault. Just as even sweet becomes sour to one affected by bile. Befitting is the relationship of master and adviser between these two. Or why speeches and counter-speeches? Let the king of Aṅgas fight for the sake of the king of Kurus. We are funky.' When they were thus quarrelling among themselves the grandfather (Bhīshma) said, 'Āchārya, pardon please. **Page 50**. Your words are wholesome and true. But Karṇa spoke thus to increase our enthusiasm, taking his stand on the role of a Kshatriya. This is no time for a split.' So saying, he made them all quiet.

But Arjuna took back his weapons from the Śamī tree, and when the monkey appeared at his mere thought, fixed him on his banner and hoisted it on that chariot. He engaged Virāṭa's son to do the work of charioteer. With his single chariot he attacked six chariots. He discharged arrows betokening salutation to the warriors on the other side who deserved respect. But Uttara rejoicing at the performance of Arjuna and getting depressed

by the sound of his conch which was blown frequently, became divided in heart like the confluence of the Gaṅgā and the Yamunā. Then again when the soldiers were confounded, the grandfather, questioned for knowing the period of the vow, said, 'By the abnormal motion of planets there are two extra months for every five years. Therefore, thirteen years and five months are past. Otherwise how will the obedient pupil of Dharmaputra expose himself inopportunely? And Arjuna will not return without victory. So it is proper to honour him with a grant of his share.' When out of greed the wicked one did not accept his statement though legitimate, he in order to accommodate him sent him back for his city with a portion of the army and with cows.

'That which is seen possessed of a banner marked by an elephant's rope at the front of the army is the chariot of Karṇa. That which is in the middle with the banner marked by a sacrificial dais is that of our Āchārya. That which is seen to its south with the banner marked by the bow is that of Aśvatthāman. That which is seen to the north with a blue flag belongs to Kṛpa. And that seen to the west of all bearing the flag with a palm tree is that of our grandfather.' Thus pointing out to Uttara and casting his glance all round the monkey-bannered one (Arjuna) said hastily, 'Conqueror of the Earth, conqueror of the Earth, that which is

seen running at our right hand, possessed of the cobra-banner, is the chariot of our enemy, the curse of his race, the son of Dhṛtarāshṭra. Page 51. I think he being afraid and cheating us recedes along with the cows like a thief. A battle should not be without a prey. So drive the horses there where the wicked one is.' Thus hurrying him, he obstructed his enemy mid-way. But the cows and bulls returning from the enemy's army that had been arrested and raising up their tails themselves reached their own abode, giving out cries of glee.

Afterwards when the chiefs of the army apprehending danger to the king of Kurus drew in simultaneously surrounding him and getting ready, the chief of Pāṇḍavas like a cloud of the rainy season on the increase, did by an uninterrupted flow of arrows sunder and shatter the chariots, broke the heads of elephants, tore the limbs of horses, cut off and scattered the foot-soldiers, spread his fame whose praise was sung in the form of the tumultuous noise started by batches of eagles and foxes, set to flight Duśśāsana and his camp as a storm would a heap of the tips of reeds, slew Karṇa's brother in his very presence, caused Bhīshma and others to retire though spared from much harassment due to respect, and in half a minute ran towards Duryodhana. When at his very sight Arjuna remembering the episode of the assembly (where gambling took

place) blazed like fire into which showers of ghee were poured, the son of Dhṛtarāshṭra, unable to bear the onslaught of arrows discharged by him in heaps one after another, turned his back. Arjuna ridiculed him saying, 'Eh! Expert at the gambling hall, this is no casting of dice. I am no Pāñchālī. These are divine astras founded by the gods in guard of the quarters. I am thy slave won at gambling, the conqueror of Chitrasena, king of Gandharvas, and I am the wielder of the Gāṇḍīva bow. Duryodhana (impossible to fight with) that you are, it is not proper for you to flee from battle.' After jeering thus Arjuna laid all of them unconscious by his Mohanāstra (hypnotising missile) and addressed Uttara, 'Friend, with the exception of Bhīshma who knows how to retaliate, bring the clothes of all others for the dolls of your sister.' When he did so, Duryodhana gained consciousness and said, 'How is it that all of you have remained negligent in the midst of battle?' But he was scolded jeeringly by the grandfather, 'Then, where were you gone?'

Page 52. He then set out for his city. At that instant Arjuna (the diadem-decked) broke his crown with an arrow, again deposited his arms on the Śamī tree as before, put on the guise of Bṛhannalā as before, and accompanied by Virāṭa's son went to the city.

Virāṭa as he entered the city, heard of his son engaged in fight and sent an army for his assistance. By that time he learnt that he was coming back with victory (Vijaya=Arjuna) through the mouth of emissaries that came. With a jubilant heart he caused a celebration throughout the city. And as he played at dice with Yudhishṭhira, he extolled the unique prowess of his son in battle. But Yudhishṭhira retorted, 'It is no wonder when he is guarded by Bṛhannalā.' Enraged at the remark, Virāṭa said, 'Eh loafer of a Brahmin, how do you extol an eunuch in preference to my son?' So saying, he struck him on the face with a die. Then Draupadī received in a vessel the blood flowing from his nostrils. At that time the doorkeeper announced Uttara with his charioteer as having come to the door and was commanded by the Matsya king to admit him. But he was advised by Ajātaśatru in a whisper, 'Let Bṛhannalā be admitted after the blood ceases to flow. Otherwise there will be a great crisis.' Thus told, the doorkeeper delayed for a while and then admitted him. In his presence the father asked him, 'Child, how did you with a single chariot vanquish the Kurus who are great chariot-warriors?' Uttara in pursuance of Arjuna's wish, concealing the truth, said, 'Father, nothing was done there by me worthy of a hero. Some god's son sported like that. And I think he will himself be

coming to-morrow or the day after.' Having said so, he entered the harem along with Arjuna and gave the clothes to Uttarā.

Then on the third day the Matsya king, as he entered the hall, saw them already seated on eminent seats and clad in high-class costume, and not being shrewd, he was a little enraged and said, 'Oh, your pride of favouritism has gone to extremes, now that you have yourselves ascended seats unfit for you.' As he thus accused them, Arjuna replied, 'Of course, King Virāṭa, you have stated aright. This seat is certainly unfit for one who deserves a half seat with Indra.' **Page 53.** At that Uttara spoke appeasingly, 'Father, don't treat the celestial trees hidden in form for some reason as trees to which the domestic Paṭolī creeper clings. Don't treat a Chintāmaṇi as a stone laid at the threshold. Ye gentlemen, please pardon our faults that have been committed in speech or action. Done in ignorance, an act good or bad is not to be imagined as a merit or a defect.' So saying he introduced them all in their true form, and again pointing to Arjuna, told his father, 'Father, this is the person whom I covertly referred to as a god's son. In the thick of fight there, as he ceaselessly showered arrows at the same stretch and repelled warriors like Bhīshma and Droṇa, very often I went into a swoon at the twang of his bow and the like, and to console me

came to be an additional duty for him. This is the only help rendered by me in battle.' Virāṭa said, 'What were lightly taken as butterflies have turned out as precious gems. I myself have been relieved of Suśarman by this gentleman who posed as a Gandharva and killed Kīchaka.' So saying, he offered them articles of worship. And again he said, 'O Yudhishṭhira, let Arjuna take my daughter Uttarā for wife. I wish to greet you with this service.' But Arjuna said, 'Don't fix your thought on me who have moved with your daughter in private for one year as she is in the prime of youth.' So saying, he agreed to take her as his daughter-in-law. When accordingly the festival of wedlock was started and trusted friends and kinsmen like Pāñchālas, Kekayas and Vṛshṇis were invited, Subhadrā's son Abhimanyu married Uttarā, the daughter of Virāṭa with due rites. When the happy wedlock was completed, King Yudhishṭhira, like the Sun relieved of the eclipse, along with all his brothers, friends and the like, lived happily in the city called Upaplava not far off from the city of Virāṭa.

The End of the Virāṭaparva.

BHĀRATA SAṄGRAHA

NOTES ON VANA PARVA

The numbers of Adhyāyas in the Vanaparva and Virāṭaparva hereunder are those given in P. C. Ray's Translation of the Mahābhārata.

The Vanaparva of Mahābhārata is divided into several sub-parvas whose names with the corresponding numbers of Adhyāyas will appear from the following table.

Name of Sub-parva.	Adhyāyas of Vanaparva beginning from Nos.	Name of Sub-parva.	Adhyāas of Vanaparva beginning from Nos.
आरण्यकपर्व	1	निवातकवचवधपर्व	165
किम्मीरवधपर्व	11	अजगरपर्व	176
अर्जुनाभिगमनपर्व	12	मार्कण्डेयसमास्यापर्व	181
कैरातपर्व	38	द्रौपदीसत्यभामासंवादपर्व	231
इन्द्रलोकगमनपर्व	42	घोषयात्रापर्व	234
नलोपाख्यानपर्व	52	द्रौपदीहरणपर्व	260
तीर्थयात्रापर्व	80	पतिव्रतामाहात्म्यपर्व	292
जटासुरवधपर्व	156	कुण्डलाहरणपर्व	299
यक्षयुद्धपर्व	157	आरणेयपर्व	310 to 314

The Vanaparva starts at the stage where the Pāṇḍavas go in exile, having been vanquished by Duryodhana at gambling where the stipulation had been fixed that in the event of defeat they should live in the forest for twelve years and for another year they should live *incognito* and that in the event of being detected in that year they should undergo a futher exile of twelve years into the forest.

Page 30. एवं प्रव्रजन्तः etc. This paragraph summarises the contents of the earlier portion of the Āraṇyaka Parva (Adhyāyas 1 to 3) and Kimmīravadha Parva (Adhyāya 11) of the Vana Parva. The Pāṇḍavas retire into exile. Yudhishṭhira endeavours to dismiss the Brāhmaṇas. But they refuse to leave his company. Yudhishṭhira laments his inability to feed his regenerate followers. Dhaumya advises him to invoke Sūrya. Sūrya shows himself to Yudhishṭhira and presents him with a miraculous copper vessel and he entertains the Brāhmaṇas with the food from the inexhaustible vessel. The Pāṇḍavas set out for the woods of Kāmyaka. Kimmīra who obstructed their path is slain by Bhīma.

Line 1. प्रव्रजन्तः Nominative plural of प्रव्रजत् masculine, present participial form of व्रज् with प्र to go on exile. ते refers to the Pāṇḍavas viz., Yudhishṭhira, Bhīmasena, Arjuna, Nakula and Sahadeva together

with Draupadī, their wife. अनुव्रजतः Accusative plural of अनुव्रजत् Present participial form of व्रज् with अनु to follow. पुरे भवाः पौराः तान् पौरान् The citizens. निवर्त्य Indeclinable past participle of the causal of वृत् with नि to return. अनुयात्रा प्रयोजनं येषां तैः आनुयात्रिकैः.

Line 2. ब्रह्म अधीते वेद वा ब्राह्मणः. सह, an Indeclinable meaning 'with' governs a noun in the Instrumental case. अनैषुः Aorist 3rd person plural of नी to lead or carry or spend. Conjugate :—अनैषीत् अनैष्टाम् अनैषुः, अनैषीः अनैष्टम् अनैष्ट, अनैषम् अनैष्व अनैष्म.

Line 3. परेद्यवि an Indeclinable synonymous with अपरेद्युः meaning 'on the next day.' अह्नि भवं (कर्म) आह्निकं, कृतं आह्निकं येन सः कृताह्निकः One by whom the daily round of duties had been done. राजा here and hereafter refers to Yudhishṭhira. द्विः जायन्त इति द्विजाः The twice-born. Though this applies to the three higher castes of Brahmin, Kshatriya and Vaiśya, it is more often applied to denote the Brahmin alone. The first birth of a Brahmin is from the mother's womb, the second from Upanayana or intitation into Sāvitrī. Vide Yājñavalkya :—

मातुर्यदग्रे जायन्ते द्वितीयं मौञ्जिबन्धनात् ।
ब्राह्मणक्षत्रियविशस्तस्मादेते द्विजाः स्मृताः ॥

आह Present tense, 3rd person singular of ब्रू to speak ; an alternative form being ब्रवीति. The tense here is the historical present. Note the alternative

forms of ब्रू in the 3rd person and the singular and the dual of the 2nd person in the Present tense. Conjugate :—ब्रवीति-आह ब्रूतः-आहतुः ब्रुवन्ति-आहुः, ब्रवीषि-आत्थ ब्रूथः-आहथुः ब्रूथ, ब्रवीमि ब्रूवः ब्रूमः. विप्राणां ऋषभाः विप्रर्षभाः Vocative. ऋषभ is used to denote the best of any species. Similarly the words सिंह, शार्दूल and नाग. Amara :—स्युरुत्तरपदे व्याघ्रपुंगवर्षभकुञ्जराः । सिंहशार्दूलनागाद्याः पुंसि श्रेष्ठार्थवाचकाः ॥ प्रतिज्ञैव सरित् तां प्रतिज्ञासरितं The river of the vow.

Line 4. उत्तीर्य Indeclinable past participle of तॄ with उद् to cross. Note the sandhi in पुनः and भवतां =पुनर्भवतां. प्रवेष्टुं Infinitive of purpose of विश् with प्र to enter. गुणानां सिन्धुः गुणसिन्धुः Ocean of virtues. गुणसिन्धो Vocative.

Line 5. पुरोः गोत्रापत्यं पुमान् पौरवः. Puru was an ancestor of Pāṇḍavas and Kauravas.

Line 6. विखनसा प्रोक्तं अधीयते विदन्ति वा वैखानसाः The followers of Sage Vikhanas who has laid down rigid austerities in the conduct of life. वैखानसानां वृत्तिरिव वृत्तिः येषां ते वैखानसवृत्तयः. लघुं कर्तुं लघयितुं. आशंसामहे Present tense, 1st person plural of शंस् with आ to wish or hope for, Atmanepada.

Line 7. प्रत्युक्त Past Passive participle of ब्रू with प्रति to reply. स पुरोहितं. Note the Sandhi. सः and एषः drop their final Visarga when followed by a consonant. पुरोहितः A priest=पुरः+ हितः Past Passive participle of धा. अपृच्छत्. The root प्रच्छ् is a द्विकर्मकधातु i.e., it

governs two objects. The Direct object is the speech beginning with भगवन्. The Indirect object is पुरोहित. अपृच्छत् Imperfect 3rd person singular of प्रच्छ् to ask. प्रच्छ् changes to पृच्छ् in all conjugational tenses i.e., Present, Imperfect, Imperative and Potential. Conjugate :—अपृच्छत् अपृच्छताम् अपृच्छन्, अपृच्छः अपृच्छतं अपृच्छत, अपृच्छं अपृच्छाव अपृच्छाम. भगवन् Vocative of भगवत् masculine. Its etymology is described in two ways. (1) भगः अस्यास्तीति भगवान् One possessed of भग or षड्गुणs. They are enumerated in Amara thus :—ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥ Another explanation is उत्पत्तिं च विनाशं च भूतानामागतिं गतिम् । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥ But the strict meaning of भगवान् is not often intended. It is generally used to address a learned Brahmin, a sage or bachelor by inferior characters. Vide Daśarūpaka :— भगवन्तोऽवरैर्वाच्या विद्वद्देवर्षिलिङ्गिनः. निर्बध्नन्ति Present tense, 3rd person plural of बन्ध् with निर् to press, 9th conjugation. Conjugate —बध्नाति बध्नीतः बध्नन्ति, बध्नासि बध्नीथः बध्नीथ, बध्नामि बध्नीवः बध्नीमः.

Line 9. धृष्णोमि Present tense, 1st person singular of धृष् to make bold, 5th conjugation. Conjugate :— धृष्णोति धृष्णुतः धृष्णुवन्ति, धृष्णोषि धृष्णुथः धृष्णुथ, धृष्णोमि धृष्णुवः धृष्णुमः. विमृशतु Imperative mood of मृश् with वि. Note the penultimate short vowel of a root of the 6th conjugation does not take the guṇa substitute as in the 1st conjugation. विमृशतु भवान्. A predicate juxtaposed with भवत् takes only the 3rd person and not the 2nd though in effect त्वं is the meaning of भवान्.

Line 10. Decline:—अर्यमा अर्यमणौ अर्यमणः अर्यमणं अर्यमणौ and so on. उपस्थाय. स्था with उप to pray to or to serve. पक्व Past Passive participle of पच् to cook. अन्न Past Passive participle of अद् to eat.

Line 11. आद्रौपदीभोजनं. The Indeclinable आ meaning 'till, until, as far as' governs a noun in the Ablative case. So the Vigrahavākya is आ द्रौपदीभोजनात्. When it combines into an Avyayībhāva compound the resultant form is आद्रौपदीभोजनम्. Draupadī, literally the daughter of Drupada. द्रुपदस्यापत्यं स्त्री द्रौपदी. Draupadī will generally be the last to take food as she has to serve the male members first. The idea is that the food in the vessel given by Sūrya will remain unexhausted till Draupadī takes her meal. क्षेतुं शक्यं क्षय्यं. क्षय्यं That which can be spent out. अक्षय्यं Inexhaustible. Similarly जय्यं; whereas क्षेयं and जेयं mean that which deserves to be destroyed and that which deserves to be subdued. Pāṇini:—क्षय्यजय्यौ शक्यार्थे.

Line 13. Kimmīra was the brother of Bakāsura. He like his brother was killed by Bhīmasena. The slaughter of Bakāsura by Bhīmasena is a story related in the Ādiparva. After escaping from the lac-house designed to be burnt at the instance of Duryodhana, the Pāṇḍavas went into the woods by a subterranean passage and reached the city of Ekachakra, the city of Bakāsura. In former days the demon Baka was causing havoc among the

inhabitants by killing and eating men indiscriminately. The citizens thereupon entered into an understanding to supply daily one wagonload of food and one human being for his consumption. When the turn of the house in which the Pāṇḍavas stayed came, Kuntī offered to give one of her sons instead of any member of their host's family. Accordingly Bhīma went to Baka and killed him. समानं स्थानं सस्थानं The same place.

Line 14. न्यूषुः Perfect 3rd person plural of वस् with नि. Conjugate :—नि-उवास ऊषतुः ऊषुः, उवसिथ-उवस्थ, ऊषथुः ऊष, उवास-उवस ऊषिव ऊषिम.

Line 15. स्वपुत्रनिन्दया etc. This paragraph summarises the later portion of the Āraṇyakaparva from Adhyāyas 4 to 10 of the Vanaparva. Vidura advises Dhṛtarāshṭra to recall Yudhishṭhira and give him back his kingdom, but is rejected by Dhṛtarāshṭra. Vidura leaves Dhṛtarāshṭra and joins the Pāṇḍavas at the Kāmyaka forest. Dhṛtarāshṭra repents and sends Sañjaya to bring back Vidura. Vidura comes back to Dhṛtarāshṭra. Duryodhana resolves to slay the Pāṇḍavas and is prevented by Vyāsa. Vyāsa reproves Dhṛtarāshṭra for exiling the Pāṇḍavas and advises him to conclude peace with the Pāṇḍavas and goes away. Maitreya arrives and advises Duryodhana for peace. Duryodhana slights Maitreya and is cursed by him.

Line 16. क्षत्ता A female slave's son. प्रत्याहूत Past Passive participle of ह्वे with प्रति and आ to recall.

Line 18. विरराम Perfect, 3rd person singular of रम् with वि. The Ātmanepadi root रम् takes the Parasmaipada terminations when prefixed with वि, आ or परि. Pāṇini :—व्याङ्परिभ्यो रमः.

Line 20. धार्तराष्ट्रहतक. The adjective हतक meaning wretched takes परनिपात i.e., becomes the latter member of a compound when combined with a noun denoting a person or object condemned. Pāṇini :— कुत्सितानि कुत्सनैः. भेत्स्यति 2nd Future, 3rd person singular of भिद् to break. जगाम Perfect tense. Conjugate:— जगाम जग्मतुः जग्मुः, जग्मिथ-जगन्थ जग्मथुः जग्म, जगाम-जगम जग्मिव जग्मिम.

Page 31. तदनु etc. The slaughter of Kimmīra, though prior in point of time to Vidura's arrival at the cottage of the Pāṇḍavas, is placed next to Āraṇyakaparva in the original owing to the exigencies of story-telling by means of conversation. But in keeping with chronology the author of the Saṅgraha has dealt with the slaughter of Kimmīra at the end of the 1st para and before the 2nd para. After the Āraṇyakaparva and the Kimmīravadhaparva, follows Arjunābhigamanaparva whose contents are begun in this 3rd para of the Saṅgraha beginning with तदनु वनस्थान् whose subject-matter corresponds to Adhyāyas 12 to 22 of the Vanaparva.

Line 1. हरिः Kṛshṇa. He stands in the relationship of maternal uncle's son to the Pāṇḍavas. The slaughter of Sālvas by Kṛshṇa is related in Adhyāya 14. Sālva enraged by the slaughter of his brother-king Śiśupāla by Kṛshṇa invaded Dvārakā during Kṛshṇa's absence and killed many Vṛshṇi princes. In retaliation Kṛshṇa slew him in an encounter in an island in the midst of the Ocean.

Line 4. आप Perfect of आप्. Conjugate :—आप आपतुः आपुः, आपिथ आपथुः आप, आप आपिव आपिम. धृष्टद्युम्नः Brother of Draupadī.

Line 5. भगिन्याः अपत्यं पुमान् भागिनेयः A sister's son. The five sons of the five Pāṇḍavas through Draupadī are named respectively—प्रतिविन्ध्य, सुतसोम, श्रुतकर्मा, शतानीक and श्रुतसेन.

Line 6. अगमन् Aorist. Conjugate :—अगमत् अगमतां अगमन्, अगमः अगमतं अगमत, अगमम् अगमाव अगमाम.

Line 7. **अथ द्वैतवने** etc. This paragraph corresponds to Adhyāyas 25 to 37 where Arjunābhigamanaparva ends. Draupadī exhorts Yudhishṭhira to wreak vengeance on the foe. Yudhishṭhira expatiates over the virtue of patience. Bhīma exhorts Yudhishṭhira to snatch the kingdom by force. Vyāsa comes to the Pāṇḍavas and imparts to Yudhishṭhira the knowledge called Pratismṛti and advises him to send Arjuna on a tour to receive divine missiles. द्वौ शोकमोहौ इतौ यस्मात् तत् द्वीतं. द्वीतमेव द्वैतं, द्वैतं च

तत् वनं च द्वैतवनं. अभ्यधायि Passive Aorist of धा with अभि to speak.

Line 10. आततायी A murderous aggressor.

Line 13. परं च तत् अयनं च परायणं A supreme refuge.

Line 14. वामं प्रतिकूलं. अवामं Favourable. ज्येष्ठ—Superlative of वृद्ध. Positive—वृद्ध ; Comparative—ज्यायस् or वर्षीयस् ; Superlative—ज्येष्ठ or वर्षिष्ठ. अवादीत् Aorist.

Line 16. पिधातुं Infinitive of purpose of धा with अपि to hide. The initial अ of अव and अपि optionally drops before roots. Vide Kārikā—वष्टि भागुरिरल्लोपमवाप्योरुपसर्गयोः. Example—वगाहते अवगाहते ; पिधानं अपिधानं. पुरुषस्य आयुः पुरुषायुषं The अच् suffix as समासान्त after पुरुष is laid down by Pāṇini :—अचतुरविचतुर etc.

Line 17. यः धर्मः यस्य सः यद्धर्मा ; सः धर्मः यस्य सः तद्धर्मा. धर्म changes to धर्मन् at the end of a Bahuvrīhi compound when preceded by a single word. धर्म + अन् (अनिच्) = धर्मा. The suffix अनिच् is laid down by Pāṇini :—धर्मादनिच् केवलात्.

Line 19. अतिदिश Apply. अतिदेश is a maxim of Mīmāṁsā by which the procedure adopted in a प्रकृति is applied by way of analogy to a विकृति.

Line 20. अवरोधकबरीः विकारयितुं To despoil the tresses of hair of the enemies' ladies ; an indirect expression suggesting 'to make them widows.' तपस्विनी A poor pitiable woman, refers to Draupadī in the context. Amara :—तपस्वी शोच्यतापसौ. कबरीसंयमनं The binding of the tuft of hair. It may be recalled that when

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Duśśāsana dragged Draupadī by the hair into the gambling hall after she was won at stake, the hair got dishevelled, and Draupadī took a vow not to tie it up until the foes were extirpated.

Line 21. अतिरथ The highest class of chariot-warriors to which Bhīshma and Droṇa belonged. दुःखेन जेतुं योग्याः दुर्जयाः, तेषां भावः दुर्जयत्वं Invincibility.

Line 22. दुर्मनायमान Grieving. प्रतिस्मृति is the name of a Vidyā i.e., learning, knowledge or science imparted by Vyāsa to Yudhishṭhira who in his turn initiated Arjuna into the same a little later on the eve of his journey to the Himalayas for doing penance.

Page 32. **तेन तथा नियुक्तः** etc. This paragraph summarises the whole of Kairātaparva and corresponds to Adhyāyas 38 to 40 of the Vanaparva. Arjuna parctises asceticism on the Himavān. Mahādeva comes to Arjuna, disguised as a Kirāta. A combat ensues between them. The hunter discloses himself to Arjuna. Arjuna prays to Mahādeva and the latter bestows the Pāśupata weapon on him.

Line 3. गुडाकेशः An epithet of Arjuna. गुडाकायाः (निद्रायाः) ईशः (नियन्ता) गुडाकेशः जितनिद्र इत्यर्थः. One who had conquered sleep or idleness ; ever vigilant. There is also another derivation—गुडा (घनाः) केशाः यस्य सः, पिण्डितकेश इत्यर्थः. One who is possessed of a dense lock of hair. In the pages that follow the passage

under comment, the author exhausts almost all the epithets of Arjuna. It will be therefore appropriate at this stage to refer to them and explain their etymology. गुडाकेश is one that has been already explained. अर्जुन is of course his name though it is also supported by etymology as will be explained later on. The others are फल्गुनः पार्थः किरीटी श्वेतवाहनः बीभत्सुः धनंजयः जिष्णुः विजयः कृष्णः गाण्डीवी सव्यसाची. The etymology of these epithets is explained by Arjuna himself to Uttara at his request on the eve of his battle with Kurus towards the end of Virāṭaparva thus in the 44th Adhyāya thereof.

अर्जुन उवाच—

सर्वाञ्जित्वा जनपदान्धनं चाच्छिद्य सर्वशः ।
मध्ये धनस्य तिष्ठन्तं तन्मामाहुर्धनंजयम् ॥
अभिप्रयामि संग्रामे यदाऽहं युद्धदुर्मदान् ।
अजित्वा न निवर्तेयं तेन वै विजयं विदुः ॥
श्वेताः काञ्चनसन्नाहा रथे युज्यन्ति मे हयाः ।
शत्रुभिर्युध्यमानस्य तेनाहं श्वेतवाहनः ॥
उत्तराभ्यां तु पूर्वाभ्यां फल्गुनीभ्यामहं दिवा ।
जातो हिमवतः पृष्ठे तेन मां फल्गुनं विदुः ॥
किरीटं सूर्यसंकाशं भ्राजते मे शिरोगतम् ।
रणमध्ये रथस्थस्य सूर्यपावकसन्निभम् ॥
अच्छेद्यं रुचिरं चित्रं जाम्बूनदपरिष्कृतम् ।
इन्द्रदत्तमनाहार्यं तेनाहुर्मां किरीटिनम् ॥

न कुर्यां कर्म वीभत्सं युध्यमानः कदाचन ।
तेन देवमनुष्येषु वीभत्सुरिति मां विदुः ॥
उभौ मे तुल्यकर्माणौ गाण्डीवस्य विकर्षणे ।
भुजौ मे भवतः सङ्ख्ये परसैन्यविनाशिनौ ।
तयोः सव्योऽधिकस्तस्मात्सव्यसाचीति मां विदुः ॥
पृथिव्यां सागरान्तायां वर्णो मे दुर्लभः समः ।
शुद्धत्वाद्रूपवत्त्वाच्च तेन मामर्जुनं विदुः ॥
योत्स्यामि तैरहं सर्वैर्न मे तेभ्यः पराभवः ।
तेन देवमनुष्येषु जिष्णुर्नामास्मि विश्रुतः ॥
माता मम पृथा नाम तेन मां पार्थमब्रुवन् ॥

For a clearer understanding of the epithets we hereunder insert the following extract from P. C. Roy's translation of the Mahā Bhārata.

"Arjuna said,—'They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Cwetavāhana because when battling with the foe white horses decked in golden armour are always yoked unto my car. They call me Fālguna because I was born on the breast of the Himavat on a day when the constellation *Uttara Falguna* was on the ascendant. I am named Kiritin

from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful *Dānavas*. I am known as Vivatsu among gods and men for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the *Gāndiva*, I am known as Savyasachin among gods and men. They call me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable, incapable of being kept down, a tamer of adversaries and son of the slayer of Pāka. And Krishna, my tenth appellation was given to me by my father, out of affection towards a black-skinned boy of great purity."

तद्विद्याबलेन By the power of Pratismṛti. अविश्रान्तः Ceaseless, unfatigued.

Line 4. शैशिरगिरिः The mountain Himavān.

Line 5. चचार Perfect. Conjugate :—चचार चेरतुः चेरुः, चेरिथ चेरथुः चेर, चचार-चचर चेरिव चेरिम. भक्षयतीति भक्षः, अपां भक्षः अब्भक्षः. वायोः भक्षः वायुभक्षः. The diet of penance-doers is often restricted to water and air. Cf. अब्भक्षा वायुभक्षाश्च निराहारा जितेन्द्रियाः.

Line 6. काष्ठमुनिना तुल्यं काष्ठमुनिवत्. वास्तव्य Resident. कृशानुः रेतः यस्य सः कृशानुरेताः One whose vitality is fire; an epithet of Śiva. Amara :—कृशानुरेताः सर्वज्ञो धूर्जटिर्नीललोहितः.

Line 7. तस्य मूर्ध्नः उत्तिष्ठत इति तन्मूर्धोत्थः. विष्टपं The world. Amara :—विष्टपं भुवनं जगत्. तापयति स्म. स्म when added to the roots of the present tense changes in meaning into the past tense.

Line 8. गाण्डीवं Arjuna's bow.

Line 9. पूर्वं परिगृहीतः परिगृहीतपूर्वः. भूतपूर्वे चरट् इति निपातनात् पूर्वशब्दस्य परनिपातः.

Line 10. समदृश्यत Passive Imperfect.

Line 12. विद्ध Past passive participle of व्यध् to hit. घरट्ट A grinding stone. ममार Perfect of मृ to die. The Ātmanepadi root मृ takes the Parasmaipada terminations in the Perfect, 1st and 2nd future tenses and in the Conditional mood. Pāṇini :—म्रियतेर्लुङ् लिङोश्च.

Line 13. संप्रहार: A battle.

Line 14. जघान Perfect of हन्. Conjugate :—जघान जघ्नतुः जघ्नुः, जघ्निथ-जघन्थ जघ्नथुः जघ्न, जघान-जघन जघ्निव जघ्निम.

Line 17. सकृत् Once. असकृत् Often. तुष्टाव Perfect of स्तु to praise. Conjugate :—तुष्टाव तुष्टुवतुः तुष्टुवुः, तुष्टविथ-तुष्टोथ तुष्टुवथुः तुष्टुव, तुष्टाव-तुष्टव तुष्टुव तुष्टुम.

Line 18. पृथायाः अपत्यं पुमान् पार्थः. पृथा is another name of Kuntī. गृहाण Imperative mood, 2nd person singular of ग्रह् to receive.

Line 19. पशुपतिः देवता अस्येति पाशुपतं Presided over by Paśupati. कृच्छ्रादन्यत्र Otherwise than in danger. The Ablative in कृच्छ्रात् is due to juxtaposition with अन्य.

Pāṇini —अन्यारादितरर्ते etc. प्रयोक्तुं योग्यं प्रयोज्यं. समयः An understanding; agreement; stipulation.

Line 20. अगोचरो बभूव Disappeared.

Line 21. **अथ यथाप्रदेशं** etc. This paragraph summarises the subject matter of the last Adhyāya of Kairātaparva and a portion of इन्द्रलोकगमनपर्व and corresponds to Adhyāyas 41 to 47 of the Vanaparva. अथ After the disappearance of Śiva. प्रदेशान् अनतिक्रम्य यथाप्रदेशं In the respective directions. On the summits of the hill Yama appeared on the south, Varuṇa on the west and Kubera on the north, and Indra naturally on the east. The gods give all their weapons to Arjuna.

Page 33. Mātali takes Arjuna to heaven. Arjuna obtains celestial weapons from Indra. Ūrvaśī goes to Arjuna's abode at night. Ūrvaśī discloses to him her passion. Arjuna declines to gratify her. Ūrvaśī curses Arjuna. The curse is changed into a blessing by Indra.

Line 2. गन्धर्वाणां राजा गन्धर्वराजः. राजन् at the end of a Tatpurusha compound drops its final न्. Pāṇini:— राजाहःसखिभ्यष्टच्.

Line 3. गन्धर्वो देवता अस्येति गान्धर्वं An astra by which the persons aimed against go to sleep. समस्तस्य भावः सामस्त्यम्.

Line 4. अद्भ्यः सरन्तीति अप्सरसः Celestial damsels because they emerged from the waters of the Ocean at

the time of churning by the gods and demons for obtaining nectar.

Line 5. विजानीहि Imperative 2nd person singular of ज्ञा with वि, to know, in the Parasmaipada.

Line 6. पुरूरवा: An ancestor of the lunar race, the hero of Vikramorvaśīya.

Line 7. नप्तृ A great grandson.

Line 8. षण्ड: An eunuch.

Line 9. सहस्रं अक्षीणि यस्य स: सहस्राक्ष: The thousand-eyed Indra. अक्षि changes to अक्ष at the end of a Bahuvrīhi compound. Pāṇini :—बहुव्रीहौ सक्थ्यक्ष्णो: स्वाङ्गात्षच्.

Line 11. आर्यं चतुर्दशे etc. This paragraph condenses the subject-matter of the Nalopākhyānaparva which runs from Adhyāyas 42 to 79 of the Vanaparva. देवनं Abstract noun form of दिवु क्रीडायाम्.

Line 13. जीवं अभिव्याप्य यावज्जीवं Lifelong.

Line 15. निषधेषु. The names of countries are generally used in the plural number.

Line 18. अश्वहृदयं The science of horses. अक्षहृदयं The science of dice. विनिमय: An exchange.

Line 19. पुरा यथा यथापुरम्.

Line 20. द्यूतं Gambling. पितु: इमं पित्र्यम्. This paragraph concludes with the teaching of अक्षहृदय by Sage Bṛhadaśva to Yudhishṭhira.

Page 34. तावत् पुरन्दरप्रहितः etc. This paragraph at the outset deals with Lomaśa's going to Yudhishṭhira at the instance of Indra and consoling him with news about Arjuna. This is dealt with in Adhyāya 47 of the Vanaparva. The rest of the paragraph summarises the story of the pilgrimage of Pāṇḍavās up to their arrival at the Badarikāśrama, being a portion of the तीर्थयात्रापर्व running from Adhyāyas 53 to 144.

Line 1. पुराणि (शत्रुपुराणि) दारयतीति पुरन्दरः.

Line 2. युधि स्थिरः युधिष्ठिरः. Note the षत्व due to Pāṇini :—गवियुधिभ्यां स्थिरः. युधिष्ठिरः Firm in battle, of course in the battle with the corrupting sense-organs.

Line 3. सिन्धोः पाता The drinker of the Ocean. Agastya drank the Ocean where the demons Kāleyas, enemies of the gods, hid themselves and came out on occasions and ravaged the world. Cf. मुनिर्जयति योगीन्द्रो महात्मा कुम्भसंभवः । येनैकचुलुके दृष्टौ दिव्यौ तौ मत्स्यकच्छपौ ॥ नहुषस्य पातयिता. King Nahusha by his virtuous deeds ascended the heaven and occupied the seat of Indra. He began to exercise authority arbitrarily. Once he offered courtship to Śachī, Indra's wife who in order to evade him bade him come to her on a palanquin borne by the seven Ṛshis. Accordingly he bade the seven Ṛshis bear his palanquin, and while they were slow in taking him, cried out सर्प सर्प Move, move

on. Agastya, one of the seven sages who bore the palanquin, cursed him—सर्पो भव Become a serpent. At Nahusha's imploration the curse was fixed to expire at the sight of Yudhishṭhira. Any short-lived happiness is therefore jeeringly referred to as नहुषस्वर्ग. Cf. भ्रूभेदमात्रेण पदान्मघोन: प्रभ्रंशयां यो नहुषं चकार.

Line 4. वातापेर्जरयिता. Ilvala and Vātāpi were two brothers who were causing havoc. Ilvala used to invite Brahmins to a dinner where he served them with the flesh of Vātāpi cut into pieces and after the meal was over Ilvala used to call out for Vātāpi and Vātāpi would come out with horns tearing open the belly of the eater. Similarly Agastya was treated to a dinner and while Ilvala called out for Vātāpi, Agastya gently rubbed his belly and pronounced वातापे जीर्णो भव—'O Vātāpi, be digested.' लोपामुद्राकमिता. Lopāmudrā is Agastya's wife. मुनिस्तपस्तेपे. Here is described the visit of Pāṇḍavas to the hermitage of Agastya. Next comes Ṛśyaśṛṅga's hermitage. When Lomapāda was reigning over the Aṅgas a severe drought overtook the realm for the removal of which the innocent Ṛśyaśṛṅga was drawn from the forest by persuasion into the Aṅga land. No sooner did he step on the soil of Aṅga than did heavy rains pour down. Thus the drought of Aṅgadeśa was removed by Ṛśyaśṛṅga, son of Sage Vibhaṇḍaka. Later on King Romapāda gave his daughter in marriage to Ṛśyaśṛṅga. Next comes

the turn of Paraśurāma's hermitage. Enraged at the insult offered to his father Jamadagni, Paraśurāma vowed and massacred the Kshatriyas 21 times and propitiated his Pitṛs with their blood. Next comes the Prabhāsatīrtha where Kṛshṇa resided. Lomaśa takes then the Pāṇḍavas to other places of pilgrimage, of which Chyavana's hermitage is first referred to. Sage Chyavana made the twin Aśvin gods partakers of the Soma juice offered at sacrifices for the first time. When Chyavana, son of Bhṛgu, was about to offer Soma juice to the Aśvins, Indra hurled at him his thunderbolt, but his arm was paralysed by Chyavana.

Line 9. सुकन्या जाया यस्य सः सुकन्याजानिः. Pāṇini:— जायाया निङ्. Sukanyā was the wife of Chyavana. The next place of pilgrimage visited by Pāṇḍavas is the river Vipāśā. It is so called because it removed the bondage of Vasishṭha who had bound himself with cords through grief at the loss of his sons. Next is referred to Śibi's abode. Emperor Śibi of the Solar dynasty was reputed for his magnanimity. Indra and Agni taking the form of an eagle and a dove respectively, the one pursuing the other, flew to the place of Śibi in order to put his generosity to test. The dove sought asylum of Śibi who promised it. The eagle demanded its restoration for its food. But Śibi cut off his own flesh and tendered it as food instead of the dove.

Next they come to the river Samaṅgā which flattened the limbs of Sage Ashṭāvakra. Then comes the place where Yavakrīta was restored to life. Then the Pāṇḍavas go to Subāhu's country and there they leave behind a band of followers headed by Indrasena. Then the Pāṇḍavas with a limited retinue walked towards Mount Gandhamādana.

Line 18. Ghaṭotkacha is the name of Bhīmasena's son born of Hiḍimbā. Ghaṭotkacha had given word to present himself in front of the Pāṇḍavas wherever they thought of him. Yudhishṭhira caused Ghaṭotkacha to carry them all to Badarikāśrama and reached the place.

Line 19. तत्र गन्धवहानीतेन etc. This paragraph covers the subject-matter of the rest of तीर्थयात्रापर्व from Adhyāyas 145 to 154 and also जटासुरवधपर्व comprising Adhyāya 156 and a portion of the यक्षयुद्धपर्व consisting of Adhyāyas 157 and 158. तत्र At the Badarikāśrama where Nara and Nārāyaṇa had performed penance in days of yore. गन्धवह: Wind. Amara :— पृषदश्वो गन्धवहो गन्धवाहानिलाशुगाः. सुगन्धः प्रयोजनं अस्येति सौगन्धिकं A red and white flower of the lotus species (செங்கழுனீர் புஷ்பம்). कुसुमाय स्पृहयन्त्यां. A noun denoting an object liked by a person takes the Dative case when governed by the root स्पृह्. Pāṇini :—स्पृहेरीप्सितः. प्रेयस्यां स्पृहयन्त्यां Locative absolute.

Line 20. प्रेयसी Feminine of प्रेयस्, Comparative degree of प्रिय. प्रिय प्रेयस् प्रेष्ठ. पूरयितुं इच्छुः पिपूरयिषुः Desiderative personal noun form of पॄ to fill or fulfil. गन्धवाहनन्दनः Bhīma.

Line 21. शयानः Present participle of शी to lie down. On his journey in quest of the सौगन्धिक lotuses Bhīma is obstructed on the way by Hanūmān and finds himself unable to remove him and enquires about his identity.

Page 35. *Line 2.* अञ्जनायाः अपत्यं पुमान् आञ्जनेयः. हनूमान् is the Kshetraja son of Vāyu, begotten on Kesarin's wife, Añjanā. विद्धि Imperative, 2nd person singular of विद् to know.

Line 3. द्रष्टुं इच्छा दिदृक्षा Desiderative abstract noun form of दृश् to see. स्थितः. स्था changes to स्थि before the suffix त. Pāṇini :—द्यतिस्यतिमास्थामित्ति किति.

Line 4. कर्तास्मि 1st Future, 1st person singular of कृ to do. विश्वरूपं. Hanumān at the request of Bhīma takes his cosmic form which he originally took at Laṅkā.

Line 5. अन्तरदधात् Disappeared.

Line 7. अवचिकाय Perfect tense of चि with अव to gather. वैश्रवणः. Kubera acquiesced in Bhīma's plucking flowers.

Line 8. शङ्का अस्य संजाता इति शङ्कितः. Yudhishṭhira became full of apprehension at the absence of

Bhīma. एत्य Indeclinable past participle of इ with आ to come. पश्चात् जातः अनुजः A younger brother.

Line 9. अगात् Aorist of इ to go. Pāṇini:—इणो गा लुङि.

Line 10. या इच्छा यदृच्छा A compound of the पृषोदरादि group.

Line 11. चूर्णपेषं A णमुलन्त. पिपिषे Was crushed, Passive Perfect. उपत्यका A slope adjoining a mountain. Amara:—उपत्यकाद्रेरासन्ना भूमिरूर्ध्वमधित्यका. On the slope of Mount Gandhamādana Pāṇḍavas stayed in the hermitage of Ārshṭisheṇa.

Line 12. निन्युः Perfect 3rd person plural of नी in the Parasmaipada. Conjugate:—निनाय निन्यतुः निन्युः, निनयिथ-निनेथ निन्यथुः निन्य, निनाय-निनय निन्यिव निन्यिम.

Line 13. महाह्रदात् etc. This para summarises the topics dealt with in a further portion of the यक्षयुद्धपर्व comprising Adhyāyas 159 to 161 of the Vanaparva. महाह्रदः A big pool. नागाशनः Garuḍa.

Line 14. कृष्णायाः कृते For the sake of Pāñchālī whose heart was attracted by the five-coloured flowers thrown in the wind caused by the wings of Garuḍa. अधित्यकामारुह्य Ascending the table-land of Gandhamādana.

Line 15. मणिमान् Name of the Rākshasa chief who obstructed Bhīma in his pursuit of flowers.

Line 17. हृणीभूतः derived from हृणीङ् रोषणे लज्जायां च, a Dhātu of the कण्ड्वादि group.

Line 18. व्यनैषीत् Aorist of नी with वि to control.

Line 20. समाने उदरे शयितः सोदर्यः.

Line 22. वसत Imperative 2nd person plural of वस् to dwell.

Page 36. अर्जुनस्तु etc. This para deals with the contents of the last Adhyāya of यक्षयुद्धपर्व wherein is related the arrival of Arjuna returned from heaven and the whole of the निवातकवचयुद्धपर्व running from Adhyāyas 165 to 174 of the Vanaparva.

Line 2. सहस्रधुर्येण Yoked to 1,000 horses. धुरं वहन्तीति धुर्याः. Pāṇini :— धुरो यड्ढकौ. सहस्रं धुर्याः यस्य तेन सहस्रधुर्येण. पञ्च अवयवाः अस्येति पञ्चकं. संवत्सराणां पञ्चकं तस्य अन्ते At the end of five years. अक्ष्णोः पन्थाः आक्षिपथः. पथिन् at the end of a compound changes to पथ. Pāṇini :—ऋक्पूरब्धूः-पथामानक्षे.

Line 3. द्राघीयसा Instrumental singular of द्राघीयस्, Comparative degree of दीर्घ. अन्धं च तत् तमश्च अन्धतमसं. तमस् at the end of a Tatpurusha compound prefixed with अव, सम् or अन्ध takes the final augment अ (अच्). Pāṇini :—अवसमन्धेभ्यस्तमसः. तमः अपहन्तीति तमोपहः The sun.

Line 4. गाण्डीवी. The Gāṇḍīva bow was granted by Agni to Arjuna on the eve of burning the Khāṇḍava forest.

Line 6. दिवः पतिः दिवस्पतिः. संग्रामाय प्रभवन्तीति सांग्रामिकाणि =संग्राम+ठञ्. Pāṇini—तस्मै प्रभवति संतापादिभ्यः. Useful for battle.

Line 7. निवातकवचs are a set of Asuras inimical to Indra. प्राहिणोत् Imperfect tense of हि with प्र to send, 5th conjugation.

Line 9. कामेन गच्छतीति कामगं. The aerial city of Hiraṇyapura could move anywhere at its will. कालकेयs and पौलोमs are Asuras resident of Hiraṇyapura.

Line 10. न्यवधिषं Aorist 1st person singular of हन् with नि. Vide Pāṇini:—हनो वध लिङि and लुङि च. त्रिविष्टपं means Svarga.

Line 11. मम इमानि मदीयानि.

Line 12. रणरणकं Excitement due to fear.

Line 16. निवारयामास. Nārada stopped the exhibition of celestial weapons by Arjuna to Yudhishṭhira and others.

Line 17. **एकादशे वर्षे** etc. This paragraph summarises the contents of the whole of अजगरपर्व running from Adhyāyas 176 to 180 of the Vanaparva. एकादशानां पूरणः एकादशः Eleventh. अजगरः Python.

Line 19. प्रवचने साधुः प्रवचनीयः One efficient to explain.

Page 37. **द्वादशे वर्षे तु** etc. This para covers the whole of मार्कण्डेयसमास्यापर्व comprising Adhyāyas 181 to 230 and the whole of द्रौपदीसत्यभामासंवादपर्व comprising Adhyāyas 231 to 233 of the Vanaparva.

Line 1. मृकण्डोः अपत्यं पुमान् मार्कण्डेयः Sage Mārkaṇḍeya.

Line 2. नाना Indeclinable meaning, 'of various kinds.'

Line 3. अहमिव पश्यति (ज्ञानविषयो भवति) इति मादृक् मादृशः मादृक्षः. वयमिव पश्यन्तीति अस्मादृशाः. अस्मादृश्य: Feminine. Its Genitive plural is अस्मादृशीनां. पञ्चानां Genitive of पञ्चन् always plural. Decline:—पञ्च पञ्च पञ्चभिः पञ्चभ्यः पञ्चभ्यः पञ्चानां पञ्चसु. The forms are all the same in all the three genders.

Line 4. सत्ये Vocative of सत्या, an abbreviation of सत्यभामा. नामैकदेशग्रहणे नामग्रहणम्.

Line 5. मा मंस्थाः. A root with which the particle मा is juxtaposed takes the Aorist terminations to denote any tense or mood. Pāṇini :—माङि लुङ्. A root thus ending in Aorist terminations juxtaposed with मा (माङ्) drops the initial augment अ (अट्). Here मा मंस्थाः is used in the Imperative significance.

Line 7. संवननं Winning over. गृहिण्याः बिभेति. A noun denoting the object of fear takes the Ablative case when governed by roots meaning fear or protection. Pāṇini :—भीत्रार्थानां भयहेतुः. बिभेति Present tense, 3rd person singular of भी to fear, 3rd conjugation. Conjugate :—बिभेति बिभितः-बिभीतः बिभ्यति, बिभेषि बिभिथः-बिभीथः बिभिथ-बिभीथ, बिभेमि बिभिवः-बिभीवः बिभिमः-बिभीमः.

Line 8. अलं धिया. The Indeclinable अलं meaning 'Enough' governs a noun in the Instrumental case ; whereas if it means 'efficient or competent' it will govern a noun in the Dative case. अनुशिष्टा Past passive participle of शास् with अनु.

Line 9. भार्यया सह. The Indeclinable सह meaning 'with' governs a noun in the Instrumental case. अवाप = अव-आप Perfect 3rd person singular of आप्.

Line 10. अथ साद्यस्के etc. This para covers the portion of the घोषयात्रापर्व which runs through Adhyāyas 234 to 250 of the Vanaparva. घोषयात्रा A procession of cattle. Duryodhana's real intention is to put the poverty-stricken Pāṇḍavas to ridicule by the exhibition of his own pomp and luxury. Knowing the evil intent of Duryodhana, Indra sent a host of Gandharvas in advance to Dvaitavana to attack Duryodhana and his followers. In the encounter that ensued between Duryodhana and the Gandharvas he was worsted and taken captive while Karṇa fled away in panic. At the request of certain followers of Duryodhana coming in a hurry to Yudhishṭhira craving protection, the latter sent Arjuna and Bhīmasena to fight the Gandharvas and rescue the Kauravas and their ladies. Of course before being so deputed Bhīma rejoiced and said अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम्. But Dharmaputra propounded the opposite view that the Kauravas were their own brothers and as such must be rescued from inimical strangers. The cryptic saying of Yudhishṭhira on the occasion was—वयं पञ्चोत्तरं शतम्. Arjuna attacked the Gandharvas and prevented them from taking Duryodhana up into the skies. Then he was brought by both the contending parties to the presence of Yudhishṭhira who bade them release Duryodhana and counselled the latter.

Line 12. अङ्गराज: Karṇa. Since Karṇa had already fled from the battle-field he did not know the defeat and captivity of Duryodhana, and so when he saw Duryodhana free he thought that Duryodhana had put the Gandharvas to flight. दिष्ट्या an Indeclinable meaning 'Fortunately.' Karṇa therefore congratulates Duryodhana on his supposed victory.

Line 14. सखे etc. Duyodhana in a despondent mood relates what actually happened.

Line 16. सर्वाभिसारेणापि Even with an all-out effort.

Line 17. निग्रहमन्वभूवम् I suffered captivity.

Line 19. अन्वतप्ये I repented or grieved. दुर्गतिं Adversity. तदनभिज्ञया तव सख्या refers to Bhānumatī, wife of Duryodhana.

Line 20. कातरं वीक्षित: Looked at with panic. समवृतं Aorist 1st person singular of वृत् with सं. The root वृत् though an Ātmanepadi, takes optionally Parasmaipada terminations in the Aorist tense, as it belongs to the द्युतादि group. Pāṇini :—द्युद्भ्यो लुङि. The augment अङ् after the root in the Aorist tense is laid down by Pāṇini :—पुषादिद्युताद्य्लृदित: परस्मैपदेषु.

Line 21. मुञ्चत Imperative mood, 2nd person plural of मुच् (मुञ्) to release, 6th conjugation. कुरूणां राजा कुरुराज: तस्मिन् कुरुराजे साम्राज्यधुरंधरे सति Locative Absolute. धूरेव धुरा by the application of the Kārikā :—आपं चैव हलन्तानां यथा वाचा निशा दिशा. धुरां धारयतीति धुरन्धरः. Note the

shortening of the final vowel in धुरा and the augment मुम्.

Line 22. ईष्टे Present tense, 3rd person singular of ईश् to be able.

Page 38. *Line 2.* सव्यसाची an epithet of Arjuna, because he can discharge arrows by the left hand as well as by the right. मलिम्लुच: A thief.

Line 4. शीर्षच्छेदमर्हतीति शीर्षच्छेद्यः. Pāṇini :—शीर्षच्छेदाद्यच. Chitrasena says that it is the order of Indra to behead Duryodhana.

Line 6. पिता च पुत्रश्च पितापुत्रौ. Pāṇini :—आनङृतो द्वन्द्वे. संदेशयोः विप्रतिषेध: Mutual conflict between the son and the father. Arjuna says, 'We are also the servants of Yudhishṭhira,' implying 'Just as you are the servant of Indra.

Line 9. सवने तिष्ठतीति सवनस्थः. It has been already mentioned at the beginning of the para that Yudhishṭhira was engaged in the Sādyaska sacrifice. सपत्नीकस्य. This adjective brings out the ludicrousness of Duryodhana's plight. For the shame of Duryodhana happens to be witnessed by Draupadī, a great mortification for Duryodhana.

Line 11. कृतार्थं कर्तुं कृतार्थयितुं To please himself. कदर्थान् कर्तुं कदर्थयितुं And to spite or ridicule you. दारैः सह वर्तत इति सदारः.

Line 12. मघवता Instrumental singular of मघवन्, an alternative form being मघोना.

Line 13. The adjective महात्मा conveys Yudhishṭhira's magnanimity.

Line 16. अनुज्ञाप्य After granting the Gandharvas leave to go.

Line 17. मा कार्षीः. Pāṇini :—माङि लुङ् and न माङ्योगे.

Line 19. मृतजीविका A living death.

Line 20. राज्यस्य धूः राज्यधुरा. धुर् at the end of a compound takes the augment अ. Being feminine, it further takes टाप्. Pāṇini :—ऋक्पूरब्धूःपथामानक्षे. बिभृहि. Imperative. प्रायेण (प्राये वा) उपवेशः प्रायोपवेशः. Entering upon a fast to the end. Amara :—संन्यासवत्यनशने पुमान् प्रायः.

Line 21. संस्थास्ये I shall die. The Parasmaipada root स्था takes the Ātmanepada terminations when prefixed with the upasargas सं, अव, प्र or वि. Pāṇini :—समवप्रविभ्यः स्थः. महीतलं अधिशिश्ये = महीतले शिश्ये. A noun denoting a place of rest governed by शी takes the Accusative instead of the Locative case when the root is prefixed with अधि. Pāṇini :—अधिशीङ्स्थासां कर्म. तदनु etc. Here Karṇa justifies the action of Pāṇḍavas that it is the ordinary duty of a subject to protect his king, the implication being that Yudhishṭhira is only a subject of King Duryodhana.

Page 39. वत्सः (प्रेमा) एषामस्तीति वत्सलाः Loving. Pāṇini :—वत्सांसाभ्यां कामबले. वत्सल = वत्स + लच्.

Line 2. संधाय After making peace. शाधि Imperative 2nd person singular of शास् to rule. Conjugate:

शास्तु-शिष्टाव् शास्तां शासतु, शाधि-शिष्टात् शिष्टं शिष्ट, शासानि शासाव शासाम.

Line 3. माता च पिता च पितरौ An Ekaśesha.

Line 4. सहायस्य भाव: कर्म वा साहाय्यं or साहायकं.

Line 5. निर्विण्ण: = निर्-विद् + त (क्त). Pāṇini :—रदाभ्यां निष्ठातो न: पूर्वस्य तु द:.

Line 6. पुरमियाय Duryodhana went to his city Hastināpura. इयाय Perfect of इ. Conjugate :— इयाय ईयतु: ईयु:, इययिथ-इयेथ ईयथु: ईय, इयाय-इयय ईयिव ईयिम.

Line 7. **पात्रेसमितोऽयं** etc. This paragraph covers the rest of the Ghoshayātrāparva from Adhyāyas 251 to 260 of the Vanaparva ending with the arrival of Sage Durvāsas at the palace of Duryodhana and receiving hospitality and also the first Adhyāya of the succeeding Draupadīharaṇaparva comprising Adhyāya 261 of the Vanaparva which deals with the discomfiture of Durvāsas at the abode of Pāṇḍavas due to a miracle of Kṛshṇa. Bhīshma after the return of Duryodhana to his city decries Karṇa. पात्रेसमित: an Aluksamāsa ; one who is constant in attendance at meals ; a mere parasite who joins company in prosperity and flees away in adversity. Pāṇini :—पात्रेसमितादयश्च. विकत्थन: A boastful person.

Line 8. अपाक्रामत् Imperfect of क्रम् with अप and आ to recede. Chid by Bhīshma, Karṇa starts on a tour of conquest to vindicate his valour.

Line 9. वैष्णवनाम्ना क्रतुना. At first Karṇa suggested to Duryodhana the performance of the Rājasūya so as to be on a par with Yudhishṭhira but it was ruled out by elders on the double ground that his elder Yudhishṭhira and his father Dhṛtarāshṭra were alive. Hence Duryodhana celebrated the Vaishṇava sacrifice.

Line 11. प्रतिजज्ञे. Karṇa took the vow to kill Yudhishṭhira and make Duryodhana perform the Rājasūya sacrifice.

Line 13. वरिवस्या means शुश्रूषा Service. When Sage Durvāsas arrived at the palace of Duryodhana, the latter treated him with abounding hospitality by reason of which the sage was mightily pleased and granted him a boon. अतिथये इदं आतिथ्यं Hospitality. अतीतकालं. Durvāsas arrived very late at Yudhishṭhira's abode after Draupadī had taken her meal and nothing was left in the vessel to eat. Afraid of the sage's wrath, Draupadī thought of Kṛshṇa as refuge. Kṛshṇa appears saying he is hungry and insists on seeing the cooking vessel.

Line 18. ह्रीणा Ashamed. देहि Imperative 2nd person singular of दा to give.

Line 19. अनेन सर्वाकारो भगवान् श्रीजनार्दनः प्रीयताम्. It may be recalled that this is the Mantra pronounced on the eve of feasting the Brahmins in a Śrāddha.

Line 20. अशने इच्छा अशनाया formed by the addition of क्यच् under Pāṇini :—अशनायोदन्यधनाया बुभुक्षापिपासागर्धेषु. Amara :—अशनाया बुभुक्षा क्षुत्. शान्ता अशनाया यस्य सः शान्ताशनायः With hunger dispelled.

Line 21. अम्बरीष A king celebrated for his devotion to Vishṇu. Formerly Durvāsas had played mischief with Ambarīsha to his own cost. अपराद्धं आत्मानं मन्यत इति अपराद्धमानी Thinking himself to be culpable.

Line 22. सशिष्यः परागतः Durvāsas along with his pupils ran away from the scene.

Page 40. अथ सिन्धुराजः etc. This paragraph summarises the contents of Adhyāyas 262 to 298 of the Vanaparva which contain the rest of the Draupadīharaṇaparva upto Adhyāya 291 and the whole of Pativratāmāhātmyaparva from Adhyāyas 292 to 298. It is to be noted that the story of Rāmāyaṇa summarised in Adhyāyas 274 to 291 and Sāvitryupākhyāna set out in Adhyāyas 292 to 298 are briefly included in this paragraph.

Line 1. स्याल A wife's brother. Jayadratha, king of Sindhu, was the husband of Duśśalā, sister of Duryodhana. Since दुःशला is the sister of Duryodhana, she is also the sister of Pāṇḍavas. So Pāṇḍavas are Syālas to Jayadratha. So Draupadī is his स्यालपत्नी. Amara :—स्यालाः स्युर्भ्रातरः पत्न्याः.

Line 2. पञ्चशिखः. Jayadratha who attempted to ravish Draupadī was disfigured by Bhīma and Arjuna.

Line 3. अर्जुनं वर्जयित्वा अर्जुनवर्जं. एकं च तत् अहश्च एकाहः तं एकाहं Accusative of time. When Yudhishṭhira was dejected at his wife being carried off by Jayadratha, Mārkaṇḍeya consoles him by the narration of the celebrated story of Rāmāyaṇa.

Line 5. इक्ष्वाकोः गोत्रापत्यं पुमान् ऐक्ष्वाकः.

Line 7. सिन्धोः पारे पारेसिन्धु an Avyayībhāva compound sanctioned under Pāṇini :—पारे मध्ये षष्ठ्या वा.

Line 8. Krośa is a measure of distance roughly corresponding to two miles.

Line 9. जहति Present tense, 3rd person plural of of हा to abandon, 3rd conjugation. Conjugate:—
जहाति जहितः-जहीतः जहति, जहासि जहिथः-जहीथः जहिथ-जहीथ, जहामि जहिवः-जहीवः जहिमः-जहीमः.

Line 11. दुःखं (दुःखवन्तं) करोति दुःखाकरोति formed by the suffix डाच् after दुःख under Pāṇini :—दुःखात्प्रातिलोम्ये.

Line 12. पतिः (पतिशुश्रूषा) व्रतं यासां ताः पतिव्रताः.

Line 13. सा हि etc. This is an epitome par excellence of Sāvitryupākhyāna. श्वश्रूश्च श्वशुरश्च श्वशुरौ. Ultimately Sāvitrī procured from Yama several boons including her husband's life restored.

Line 19. **जातुचिदातिथेयः** etc. This paragraph summarises the Kuṇḍalāharaṇaparva comprising Adhyāyas 299 to 309 of the Vanaparva. अतिथौ साधुः आतिथेयः A hospitable person. Pāṇini :—पथ्यतिथिवसतिस्वपतेर्ढञ्. विकर्तनस्यापत्यं पुमान् वैकर्तनः Sūrya's son, Karṇa. अतिथये इदं आतिथ्यं. Indra appearing as a Brahmin begs of Karṇa his armour and ear-rings fixed by birth on his body. Karṇa grants it subject to the condition that Indra should give his Śakti in return.

Page 41. **अथ द्वैतवने** etc. This paragraph summarises the Āraṇeyaparva which is the concluding portion of Vanaparva, Adhyāyas 310 to 314. The famous Yakshapraśna falls within the purview of this section. The deer that ran carrying off the Araṇi stick is no other than God Yama, father of Yudhishṭhira.

Line 6. उदके इच्छा उदन्या formed by the addition of क्यच् and substitution of उदन् for उदक under Pāṇini :—अशनायोदन्यधनाया बुभुक्षापिपासागर्धेषु. Amara :— उदन्या तु पिपासा तृट्. After the deer's form, Yama takes a Yaksha's form.

Line 8. तत्प्रश्नान्व्याचचक्षे. The questions of Yaksha and the answers of Yudhishṭhira are embodied in the Yakshapraśna.

Line 9. परिहर्तुं इच्छुः परिजिहीर्षुः Desirous of removing. जीवतीति जैवातृकः. Uṇādi :— जीवेरातृकन्त्रद्धिश्च.

Line 10. समवर्ती An epithet of Yama. Amara:—
धर्मराजः पितृपतिः समवर्ती परेतराट्.

Line 14. मन्त्रयांचक्रिरे. Just on the eve of their living *incognito* the Pāṇḍavas dismissed all the Brahmins that had followed them, and conferred in private among themselves along with Draupadī and their priest Dhaumya.

The End of the Vanaparva.

BHĀRATA SAṄGRAHA

NOTES ON VIRĀṬA PARVA

The Virāṭaparva consists of five sub-parvas. (1) पाण्डवप्रवेशपर्व Adhyāyas 1 to 12, (2) समयपालनपर्व Adhyāya 13, (3) कीचकवधपर्व Adhyāyas 14 to 24, (4) गोहरण-पर्व Adhyāyas 25 to 69 and (5) वैवाहिकपर्व Adhyāyas 70 to 72.

Page 42. **अथ निश्चितानन्तर** etc. This paragraph summarises the first two sub-parvas comprising Adhyāyas 1 to 13. सर्वेऽपि यूयं etc. Here Dhaumya advises the Pāṇḍavas on the eve of their entering upon the life of non-recognition.

Line 2. वृद्धस्य भावः वार्धकं Old age. मनोज्ञादित्वाद्वुञ्.

Line 3. छेकाः Encaged animals or birds. Amara —गृहासक्ताः पक्षिमृगाश्छेकास्ते गृह्यकाश्च ते.

Line 4. परगृहवासे etc. Here Dhaumya refers to the difficulties in अज्ञातवास.

Line 7. मिथो वैषम्यं Mutual conflict.

Line 8. गोव्रताः Leading the life of cattle.

Line 9. पञ्चालान् ययौ Dhaumya went to Pañchālas. ततस्ते etc. The Pāṇḍavas desired to lead the thir-

teenth year under the roof of Virāṭa, king of Matsyas. वस्तुं इच्छवः विवत्सवः. Yudhishṭhira desires to enter the service of Virāṭa as a gambler, Bhīma to serve him as a cook, Arjuna to serve him as a dance-master in his harem, Nakula to serve as the keeper of steeds, Sahadeva as a keeper of his kine and Draupadī desires to serve Virāṭa's wife as her सैरन्ध्री. Yudhishṭhira assumed the name of Kaṅka, Bhīma the name of Vallava, Arjuna called himself Bṛhannalā, and Nakula and Sahadeva assumed the names of Granthika and Arishṭanemi. Before they present themselves to Virāṭa, Yudhishṭhira prays to Durgā and obtains from her the boon of successfully carrying out their अज्ञातचर्या. Before going to Virāṭa the Pāṇḍavas tie up their weapons along with a corpse on a Śamī tree near a crematorium of the city. In consequence the people shunned the Śamī tree and their weapons remained safe.

Line 13. व्याघ्रपादस्य अयं वैयाघ्रपद्यः.

Line 15. सभां स्तृणातीति सभास्तारः A courtier. Amara —सभासदः सभास्तारा: सभ्याः सामाजिकाश्च ते. विदधे Passive Perfect of धा with वि.

Line 16. सूदः A cook. महानसः A kitchen. अध्यकारि Passive Aorist of कृ with अधि to engage.

Line 17. Arjuna put on the form of a eunuch and called himself Bṛhannalā. In this connection the reader may recall to his mind Ūrvaśī's curse

and its being turned into advantage by Indra. तौर्यत्रिकं means नृत्तगीतवाद्यं Dance, music and the play of musical instruments.

Line 18. उत्तरा is the name of Virāṭa's daughter. न्ययोजि Passive Aorist of युज् with नि to engage. माद्रेयौ The two sons of Mādrī viz., Nakula and Sahadeva.

Line 20. अध्यकारिषातां Passive Aorist 3rd person dual of कृ with अधि to employ.

Page 43. Draupadī styles herself as Mālinī and plays the Sairandhrī, a woman engaged in decorating the ladies. Amara :—सैरन्ध्री परवेश्मस्था शिल्पाजीवा.

Line 4. पर्यग्राहि Passive Aorist of ग्रह् with परि to accept. आत्मानं आवेदयामासुः. Note the singular in आत्मन् though it refers to the plurality of Pāṇḍavas.

Line 5. At the fourth month of their exile *incognito* Bhīma is directed by the king Virāṭa to enter into a duel with a great wrestler, Jīmūta by name, who is slain in the combat by Bhīma.

Line 7. द्रष्टुं इच्छुभिः दिदृक्षुभिः. The ladies of the harem desirous of beholding Bhīma's feats of strength made him sport with lions, tigers etc.

Line 8. कामस्य अभावः अकामः. अकामेनापि Even without his will. चिक्रीड Sported.

Line 9. **एवं गर्भवास** etc. This paragraph summarises the whole of Kīchakavadhaparva covering

Adhyāyas 14 to 24. Kīchaka beholds Draupadī and is smitten with her charms. Kīchaka accosts Draupadī, but Draupadī reproves Kīchaka and replies indignantly. Kīchaka renews his suit. He then conspires with his sister Sudeshṇā for getting Draupadi in his power. Sudeshṇā sends Draupadī to Kīchaka's abode on a pretended errand. Draupadī invokes Sūrya, and Sūrya commands a Rākshasa to wait invisibly on Draupadī. Kīchaka attempts to use force on Draupadī. Draupadī escapes, and Kīchaka is overthrown by the invisible Rākshasa. Kīchaka pursues Draupadī and kicks her in the presence of Virāṭa and his courtiers whereat Draupadī laments. Yudhishṭhira sends her away to the inner apartments by a sign. Draupadī visits Bhīma at night. Bhīma and Draupadī lament their plight. Bhīma consoles Draupadī and promises to slay Kīchaka. Draupadī pretends to fix an interview with Kīchaka. Bhīma encounters Kīchaka at night in the dancing-hall and in a fight slays Kīchaka and reduces him to a formless mass of flesh. The Upakīchakas desire to burn Draupadī along with Kīchaka's corpse. Draupadī invokes her lords for help and Bhīma rushes, tree in hand, against the Upakīchakas and slays them. Draupadī comes back to Virāṭa's palace. Virāṭa's household is afflicted by fear. Sudeshṇā asks Draupadī to leave her service, and the latter promises to do so in 13 days.

निर्विशेष means समान.

Line 10. निशाम्य Having seen, as distinguished from निशम्य Having heard.

Line 11. सभायाः अर्हं न भवतीति असभ्यम्.

Line 13. असभ्यग्दर्शिनी Possessed of improper outlook.

Line 14. गृहाण Imperative 2nd person singular of ग्रह् to take or accept.

Line 15. मरुत्वान् Indra.

Line 16. बल्वजः A straw. भवत्याः कृते जीवितेऽपि निराशं इमं जनं संस्थापय. The words of Kīchaka are couched in language which admits of an unwelcome interpretation. Kīchaka says, 'For your sake I don't even care for life. So cheer me up.' The unintended meaning appears viz., 'On your account I don't even hope to live. Make me dead.' संस्थापय according to Kīchaka's view means सम्यक् स्थापय wheras the involuntary meaning arises viz., संस्थापय मारय.

Line 17. अरुंषि तुदतीति अरुन्तुदं formed by the application of two sūtras of Pāṇini :—विध्वरुषोस्तुदः for खच् and अरुर्द्विषदजन्तस्य मुम् for मुम्. कर्णयोः अरुन्तुदं तेन Piercing or wounding the ears.

Line 18. विनिनाय Counselled.

Line 19. अयुक्तः पन्थाः अपथं. पथो विभाषा इति अच्. अपथं नपुंसकम्. विगीतं Censurable. परदारान् गच्छतीति पारदारिकः, तस्य भावः पारदारिकत्वम्. Vārtika—गच्छतौ परदारादिभ्यः.

Line 20. स्वकलत्रमुपमीकृत्य परकलत्रान्निवर्तय दृष्टिम्. This reminds us of Sītā's words addressed to Rāvaṇa when he offered courtship under the Śiṁśupā tree of the Aśokavana at Laṅkā :—

यथा तव तथान्येषां दारा रक्ष्या निशाचर ।
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ।
निवर्तय मनो मत्तः स्वजने क्रियतां मनः ॥

Line 21. अमानुषपरिग्रहः A wife of superhuman beings viz., Gandharvas.

Page 44. *Line 3.* उत्क्रान्तः पन्थाः उत्पथः तस्मात् उत्पथात्. पथिन् at the end of a compound changes to पथ. Pāṇini :—ऋक्पूरब्धूःपथामानक्षे.

Line 4. अर्थात् अनपेतं अर्थ्यं Fruitful.

Line 6. तत्र कां अयोग्यतां वीक्ष्य बिभेषि. Sudeshṇā intends to say, 'On what ground of unfitness do you fear?' It admits also the meaning—कामयोग्यतां वीक्ष्य On seeing fitness for love.

Line 7. भेतुं शीलमस्याः भीरुः. Pāṇini :—भियः क्रुक्लुकनौ. गम्यतां A predicate in the भावेप्रयोग.

Line 10. पूर्वं पतितः पश्चात् उत्थितः पतितोत्थितः Fallen down and risen. पतितः after सः means a degraded person.

Line 11. केशपक्षे In the lock of hair. Amara :—पाशः पक्षश्च हस्तश्च कलापार्थाः कचात्परे. पश्यत एव राज्ञः Genitive Absolute denoting contempt. It means पश्यन्तं राजानं अनादृत्य.

Line 12. द्रष्टुं योग्यं न भवतीति अदृश्यं तेन अदृश्येन By an invisible Rākshasa.

Line 13. प्रहरणीकर्तुं To use as a weapon. तदिङ्गितज्ञेन Yudhishṭhira knew the psychology of Bhīma from his deportment.

Line 14. अङ्गुष्ठेन अङ्गुष्ठं अवमृद्गता Yudhishṭhira rubbed his one thumb with another to convey the inopportuneness of haste. संज्ञां ग्राहितः Bhīma was made to understand in a covert manner.

Line 18. अप्रतिरूपं प्रत्युक्ता Draupadī's appeal was brushed aside by Virāṭa who was afraid of Kīchaka.

Line 20. किं स्वयमेव शाखां आकम्प्य पतनकारणं पृच्छसि. These words of Draupadī remind one of Vidūshaka's words addressed to Dushyanta—कुतः किल स्वयमक्षिणी आकुलीकृत्य अश्रुकारणं पृच्छसि.

Line 22. अचिरेण In a short time.

Page 45. मर्तुं इच्छोः मुमूर्षोः. निशीथः Midnight. Amara —अर्धरात्रनिशीथौ द्वौ.

Line 5. चरमसंभावनं Final appearance.

Line 6. तद्वधमास्थाय Having resolved to kill Kīchaka.

Line 8. कुत्सितं वदतीति तं कद्वदं One who talks nonsense. कुत्सितः पुरुषः कापुरुषः A wretched man.

Line 9. अन्यस्मिन् क्षेत्रे चिकित्स्यः क्षेत्रियः. Pāṇini :—क्षेत्रियच्परक्षेत्रे चिकित्स्यः and Vṛtti—क्षेत्रियो व्याधिः। शरीरान्तरे चिकित्स्यः।

अप्रतिकार्यं इत्यर्थः. An incurable disease. मन्मथस्य अयं मान्मथः व्याधिः The sickness of love. अतस्त्वं मत्तः शमनाकाङ्क्षी. Note the double meaning. So you desire the subdual of the disease from me. Another meaning is—You desire death on my account. शमनं Subsidence; also means god of Death. Amara—कृतान्तो यमुनाभ्राता शमनो यमराड्यमः.

Line 10. निःशलाकायां Free from even a quill; in absolute privacy.

Line 11. अनुभव च अननुभूतपूर्वं अभिप्रेतसुखं. This also admits of double meaning. Enjoy the unique happiness of the fruition of your wish. Enjoy the unique happiness that faces a deceased person. येन पुनः स्वदारेष्वपि रतिं न लप्स्यसे. This also admits of double meaning —By reason of which happiness you will cease to relish even an intercourse with your wife; by reason of which even an enjoyment of your wife will be beyond your reach. An intelligent reader will observe that it forebodes the impending slaughter of Kīchaka.

Line 13. न हि अपार्थप्रयुक्तां वाचं मादृशी वक्तुं अर्हति. This also admits of double meaning. A woman of my sort would not use language which misses its mark; a woman of my status will not employ a language which is not prompted by Pṛthā's son Bhīma.

Line 14. षट् कर्णाः यस्य सः षट्कर्णः A deliberation which reaches six ears or the ears of three persons. A secret should be locked up between two persons.

Line 17. मुष्टिभिः हत्वा मुष्टिघातं. Bhīma who had come in advance killed Kīchaka with the blows of his fists.

Line 18. संपिण्डीकृत्य He reduced Kīchaka to a mass of flesh. उपेयिवान् Reached. Perfect participle of इ with उप. Pāṇini —उपेयिवाननाश्वाननूचानश्च.

Line 19. स्थलकूर्ममिव Kīchaka's body was shrunk within like a land-tortoise.

Line 20. संस्कुर्वन्तः Cremating. यक्षानुरूपो हि बलिः An oft-quoted maxim to say that an offering should be in keeping with the size or nature of the Yaksha to whom it is offered.

Line 21. परागताः असवः यस्य तस्य परासोः For the deceased Kīchaka. परलोकाय हितं पारलौकिकं.

Line 22. पितृवनं The crematorium. हा जय etc. Draupadī calls out for her husbands under feigned names.

Page 46. *Line 2.* संकेतेन भवं सांकेतिकं Symbolic.

Line 3. तरुः प्रहरणं यस्य सः तरुप्रहरणः With tree as weapon. अन्यत् वर्त्म वर्त्मान्तरं A different route.

Line 4. पञ्चोत्तर etc. Kīchaka's brothers called Upakīchakas were 105 in number.

Line 5. पुनः आगात् Came back. आगात् Aorist of इ with आ. स्वदृष्टेः पन्थाः स्वदृष्टिपथः. पथिन् at the end of a compound changes to पथ.

Line 6. मुक्तः मार्गः यस्याः सा मुक्तमार्गा With her way being cleared by persons avoiding the range of her eyesight. अन्तःपुरं निविशमाना. The Parasmaipada root विश् takes the Ātmanepada terminations when prefixed wtih नि. Pāṇini :—नेर्विशः. सुदेष्णया अभ्ययाचि She was begged of by Sudeshṇā. Sudeshṇā asks Draupadī to quit her service.

Line 9. त्रयोदशानां अह्नां समाहारः त्रयोदशाहः. Pāṇini :—राजाहःसखिभ्यष्टच् and रात्राह्नाहाः पुंसि. शुभः उदर्कः यस्य तत् शुभोदर्क The sequel will be happy. Amara :—उदर्कः फलमुत्तरम्.

Line 11. **अत्रान्तरे** etc. This paragraph summarises the first portion of the last sub-section known as Goharaṇaparva, and it deals with the contents of Adhyāyas 25 to 34 of Virāṭaparva. The spies of Duryodhana carry news of Kīchakā's death to Hastināpura. Duryodhana resolves to renew the search of Pāṇḍavas. Droṇa and Bhīshma recommend peace. Suśarman, king of Trigartas, proposes to invade Virāṭa's dominions. Duryodhana accepts the proposal and makes arrangements accordingly. News reaches Virāṭa of the seizure of his kine. Virāṭa sets out for retrieving the cattle. The four sons of Pāṇḍu follow Virāṭa. A fight takes place between the Matsya and Trigartas. Virāṭa is taken captive by Suśarman. Bhīma rescues Virāṭa, vanquishing Suśarman. Suśarman is taken prisoner by Bhīma. Yudhishṭhira sets Suśarman free. Virāṭa

gratefully honours the Pāṇḍavas and returns to his city.

Line 12. व्यजिज्ञपन् Aorist of the causal of ज्ञा with वि. भागधेयं नामधेयं रूपधेयं. The nouns भाग, रूप and नामन् take the suffix धेय in स्वार्थे. Vārtika—भागरूपनामभ्यो धेयः. The author exhibits his grammatical ingenuity by illustrating the threefold application of the Vārṭika contiguously.

Line 14. त्रिगर्तान् द्विषन् The enemy of Trigartas. Note the Accusative in त्रिगर्त as it is governed by a present participle. The Genitive in such cases is prohibited under Pāṇini :—न लोकाव्ययनिष्ठाखलर्थतृनाम्. सवर्गः Along with his kith and kin viz., Upakīchakas.

Line 16. पितामहः Bhīshma. Bhīshma was Śantanu's son through Gaṅgā, and Vichitravīrya through Satyavatī. Bhīshma took the vow of permanent celibacy at the time of his father's marriage with Satyavatī. On the death of Śantanu, Bhīshma made his half-brother Vichitravīrya king, and himself ruled over the kingdom on his behalf. Bhīshma effected the marriage of his brother with two wives viz., Ambikā and Ambālikā. Vichitravīrya died young. Satyavatī, desirous of raising progeny for her son, arranged with her first-born son in maidenhood, Vyāsa, to procreate issue on her first daughter-in-law Ambikā. Ambikā, detesting an intercourse with the sage, closed her eyes

during her intercourse as a result of which the blind Dhṛtarāshṭra was born. Discontented with the issue born, Satyavatī arranged for a second raising of offspring through Vyāsa on her second daughter-in-law Ambālikā. Ambālikā fared little better, and the white Pāṇḍu was born. Thus Vichitravīrya is the direct grandfather of the Kauravas and the Pāṇḍavas. And Bhīshma being his brother, stands in the relationship of grandfather to both the Kauravas and the Pāṇḍavas. Hence he is called पितामह:.

Line 17. न ह्यस्मादृशै: भाव्यं We should not be.

Line 19. अकस्मात् आगता आकस्मिकी Accidental.

Line 20. धर्मे नित्य: तस्य धर्मनित्यस्य refers to Yudhishṭhira.

Line 21. त्रिगर्तानां राजा त्रिगर्तराज:. His name is Suśarman.

Line 22. अचारीत् Aorist of चर् to perform. ईषत् (अकृच्छ्रेण) जेतुं योग्य: ईषज्जय: Easily conquerable. Pāṇini:—ईषद्दु:सुषु कृच्छ्राकृच्छ्रार्थेषु खल्.

Page 47. *Line 2.* रोचतां भवते. रुच् and its synonyms govern the Dative of the person pleased. Pāṇini:—रुच्यर्थानां प्रीयमाण:.

Line 3. दक्षिणभागे. Suśarman is engaged to operate on the southern frontier of Matsyas. दण्डानां यात्रा दण्डयात्रा March of the forces.

Line 4. प्रत्याहर्तुं इच्छा प्रत्याजिहीर्षा Desire to recover.

Line 5. संयुगे साधवः सांयुगीनाः. Pāṇini—प्रतिजनादिभ्यः खञ्.

Line 6. अपरं अहः अपराह्णः. Pāṇini :—अह्नोऽह्न एतेभ्यः and रात्राह्नाहाः पुंसि.

Line 7. अरुधत् Aorist of रुध् to attack, an alternative form being अरौत्सीत्. कर्तुं इच्छुः चिकीर्षुः.

Line 11. प्रतस्थिवान् At morn Virāṭa started for his city. The suffix क्वसु after the root स्था is sanctioned by Pāṇini only in Vedas. But as a poetic licence it is largely used in practice. Pāṇini :—क्वसुश्च and Vṛtti—इह भूतसामान्ये छन्दसि लिट्। तस्य विधीयमानौ क्वसुकानचावपि छान्दसाविति त्रिमुनिमतम्। कवयस्तु वहुलं प्रयुञ्जते। 'तं तस्थिवांसं नगरोपकण्ठे' 'श्रेयांसि सर्वाण्यधिजग्मुषस्ते' इत्यादि।

Line 12. तावदुदीच्यां etc. This paragraph summarises a further portion of Goharaṇaparvā consisting of Adhyāyas 35 to 38 of the Virāṭaparva. In the north Virāṭa's cattle are seized by Kurus. News is brought to Uttara of this. Uttara alleges want of a charioteer. Draupadī praises Bṛhannalā's skill in driving cars. Uttarā requests Bṛhannalā to act as her brother's charioteer. Uttara sets out with Bṛhannalā. Uttara is panic-stricken at the sight of the Kuru army. Uttara jumps down from the car and runs away. Arjuna seizes Uttara and takes him up on the car. विराटस्य अपत्यं पुमान् वैराटिः.

Line 13. यन्ता A charioteer. सव्यसाची Arjuna.

Line 14. स्त्रीणां समक्षं स्त्रीसमक्षं. अक्ष्णोः समीपे समक्षं, an Avyayībhāva compound formed under Gaṇa Sūtra —प्रतिपरसमनुभ्योऽक्ष्णः under Pāṇini—अव्ययीभावे शरत्प्रभृतिभ्यः which lays down टच् as समासान्त.

Line 15. दमयितुं कामः यस्य सः दमयितुकामः. Note the dropping of the final nasal in the particle of the Infinitive of purpose तुम् when followed by काम or मनस् in a compound. Vide Vārtika :—तुं काममनसोरपि.

Line 16. ऊचे Passive Perfect of ब्रू.

Line 17. दग्धुं इच्छोः दिधक्षोः. सारथेः भावः कर्म वा सारथ्यं.

Line 18. तन्निर्विशेषं Equal unto Arjuna. तदेनां. Note the Anvādeśa in एनां. रथं वहन्तीति रथ्याः. Pāṇini :—तद्वहति रथयुगप्रासङ्गम्.

Line 21. तेन संनाहितः Arjuna was made to wear armour by Uttara as though he were incompetent to do it himself.

Page 48. *Line 8.* जीवन् हि भद्रे भद्राणि पश्यति. Note the maxim—जीवन्नरो भद्रशतानि पश्येत्.

Line 10. मम इदं मामकं.

Line 11. मनसः वाकः (वचनं) नमोवाकः The pronouncement of salutation.

Line 12. स्वैरं. Note the Vṛddhi under Vārtika स्वादीरेरिणोः.

Line 14. कुत्सितं जीवति मा जीवन् Two separate words where मा denotes condemnation. In juxtaposition

with माङ् used as a particle of censure the suffix of the Present tense changes to अत् (शतृ). Vide Vārtika —माङ्याक्रोशे. It may be asked—By the rule माङि लुङ् the terminations of लुङ् are enjoined in substitution of those of all other tenses or moods. Then where is the scope for a suffix of the Present tense in whose place शतृ is enjoined? The answer is—This very Vārtika lays down the Present tense and in substitution thereof the suffix शतृ as well. मा जीवन् He lives an accursed life.

Line 15. सर्गः Resolution.

Line 17. रथं आरोपयामास Arjuna got him up on the chariot.

Line 18. **तथाविधं तं** etc. This paragraph summarises a further portion of Goharaṇaparva corresponding to Adhyāyas 38 & 39 and 46 to 51 of the Virāṭaparva. The Kurus begin to entertain doubts at the feats of Arjuna. Droṇa suspects the fighter to be Arjuna. Duryodhana urges his army to fight. Karṇa brags of his own prowess. Kṛpa replies to Karṇa suggesting co-operation among the Kuru warriors. Aśvatthāman condemns Karṇa for his boast. Bhīshma conciliates the quarrel in the Kuru ranks. भरद्वाजस्यापत्यं पुमान् भारद्वाजः Droṇa.

Line 19. गङ्गायाः अपत्यं पुमान् गाङ्गेयः Bhīshma.

Line 20. अमित्राभिमुखं सुष्ठु गच्छतीति अभ्यमित्रीणः formed by the addition of खञ् under Pāṇini :—अभ्यमित्राच्छ च.

There are also two other alternative forms—अभ्यमित्रीय: and अभ्यमित्र्यः. नूनमयं भस्मनेव वेषेण प्रच्छन्नो धनंजयः. Note the pun on धनंजयः. धनंजयः भस्मना प्रच्छन्नः Fire is covered with ashes. धनंजयः वेषेण प्रच्छन्नः Arjuna is covered in disguise.

Line 21. पत्ररथानां ईश्वरः पत्ररथेश्वरः The lord of birds; Garuḍa. पत्ररथेश्वरं अन्तरेण. अन्तरेण, an Indeclinable meaning without or except, governs a noun in the Accusative case. Pāṇini :—अन्तरान्तरेण युक्ते. विषधरः A serpent.

Line 22. क्रमेत Will be powerful.

Page 49. कण्ठीरवः A lion.

Line 2. उपक्रम्यत इति उपक्रमः. धार्तराष्ट्रस्य उपक्रमः धार्तराष्ट्रोपक्रमम् neuter in gender, though it qualifies the masculine दुर्नयः. The words उपज्ञा and उपक्रम at the end of a Tatpurusha compound take the Neuter gender when a beginning is conveyed. Pāṇini :—उपज्ञोपक्रमं तदाद्याचिख्यासायाम् e.g., पाणिनेः उपज्ञा पाणिन्युपज्ञं ग्रन्थः, नन्दोपक्रमं द्रोणः.

Line 4. अस्थाने means अयुक्तं Improperly.

Line 5. योद्धुं इच्छूनां युयुत्सूनां. Duryodhana accuses Droṇa that his praise of enemy will only mar the enthusiasm of those who wish to fight.

Line 6. उपक्रमः Beginning. उपसंहारः Conclusion. Both must be the same in the case of a good debater. With a bad debater उपसंहार would militate against the उपक्रम. In the interpretation of Upanishads उपक्रम

is said to be more powerful than उपसंहार according to Advaitins whereas Mādhvas hold the contrary. उपक्रमपराक्रम of Appayya Dīkshita and उपसंहारविजय of the Dvaitins are famous treatises on the subject.

Line 7. अतिशयेन वृद्धाः वर्षीयांसः तेषां वर्षीयसां. Positive वृद्ध. Comparative ज्यायस् or वर्षीयस्. Superlative ज्येष्ठ or वर्षिष्ठ. Duryodhana alleges that old men's words deserve not to be heeded because they are debilitated and stunted in brains. Karṇa supports Duryodhana.

Line 9. वेपथुः Abstract noun form of वेप् to tremble. Pāṇini :—ट्वितोऽथुच्. असिंहं सिंहं संपद्यमानं करोति सिंहीकरोति.

Line 10. भीरोः स्थानं भीरुष्ठानं A source of fear. The initial स् of स्थान after भीरु in a compound changes to a cerebral. Pāṇini :—भीरोः स्थानं. हस्तिनां प्रति Towards Hastināpura. अपसरत Imperative, 2nd person plural of सृ with अप to move off.

Line 11. पार्थे अपार्थे वा Be he Arjuna or no Arjuna. गौतमः Kṛpa. Gotama's son is Śaradvān and his son is Kṛpa. गोतमस्य गोत्रापत्यं पुमान् गौतमः ; also called शारद्वतः.

Line 12. सहयुध्वा and सहकृत्वा. The roots युध् and कृ take the suffix क्वनिप् when preceded by सह in a compound. Pāṇini :—सहे च. सहयुध्वा One who fights with another. सहकृत्वा A colleague or collaborator.

Line 13. गन्धहस्ती An elephant emitting natural fragrance ; a superior type of elephant.

Line 15. द्रोणस्यापत्यं पुमान् द्रौणिः Aśvatthāman.

Line 16. विदग्धस्य भावः वैदग्ध्यं, वैदग्ध्यमेव वैदग्धी. वाचाटः A charlatan. Pāṇini :—आलजाटचौ बहुभाषिणि. Note the author carefully arranges the four opposites of qualities between Karṇa and others like Droṇa and Bhīshma. (1) वाचाटः and आप्तवाचः, (2) असमीक्ष्यकारी and परीक्ष्यकर्तारः, (3) कार्येषु विमुखः and कर्मठाः, (4) विशेषज्ञानशून्यः and गुणदोषविवेचकाः.

Line 18. पुरोभागी One who is ever bent on finding fault. Amara :—दोषैकदृक्पुरोभागी.

Line 20. उक्तयश्च प्रत्युक्तयश्च यस्यां (वाचि) सा उक्तिप्रत्युक्तिका.

Line 22. पितामहः Bhīshma.

Page 50. Bhīshma in a conciliatory attitude says that Karṇa's words were prompted by a desire to rouse the valour of the Kuru warriors.

Line 2. क्षमयामास Reconciled the disputing warriors of the Kuru ranks.

Line 3. **अर्जुनस्तु शम्याः** etc. This paragraph summarises a further portion of Goharaṇaparva covering Adhyāyas 40, 45, 46 & 52 of the Virāṭaparva. Arjuna takes back his weapons from the Śamī tree, invokes his own celestial banner, directs Uttara to drive the car and engages in battle. Consulted by Duryodhana, Bhīshma calculates the period of concealment as having expired. Bhīshma advises peace with the Pāṇḍavas, but Duryodhana refuses to give back the kingdom of the Pāṇḍavas. Bhīshma

advises Duryodhana to return to his city with a portion of the army. शम्या: Ablative.

Line 4. कपिलक्षणं केतनं. It may be recalled that Hanūmān had given a boon to Bhīma that he would sit on the banner of Arjuna.

Line 5. स्वयं एकरथ एव. Arjuna drove on a single chariot whereas he attacked six रथs. The six chariots are those of Karṇa, Droṇa, Bhīshma, Aśvatthāman, Kṛpa and the sixth perhaps that of Saṅgrāmajit or Duryodhana himself.

Line 13. न्यायात् अनपेतं न्याय्यं.

Line 14. प्रस्थापयामास. Bhīshma made Duryodhana start for his city along with the kine and a portion of his army.

Line 16. सेनाग्रे etc. This paragraph deals with a portion of Goharaṇaparva comprising Adhyāyas 60 & 64 of the Virāṭaparva. The banner on Karṇa's chariot is marked by the rope of an elephant, that of Droṇa by a sacrificial dais, that of Aśvatthāman by a bow, that of Kṛpa by a blue flag and that of Bhīshma by a palmyra tree.

Line 17. तं दक्षिणेन. The words उत्तर, अधर and दक्षिण take the suffix एनप् to denote proximity. Pāṇini :— एनबन्यतरस्यामदूरेऽपञ्चम्याः. A noun governed by these words affixed with एनप् takes the Accusative case alternately with the Genitive. Pāṇini :— एनपा द्वितीया.

Line 20. भूमिं जयतीति भूमिंजयः. The suffix खच् after the root जि is sanctioned by Pāṇini :— संज्ञायां भृतॄवृजिधारिसहितपिदमः and मुमागम in the previous word is due to Pāṇini :—अरुर्द्विषदजन्तस्य मुम्. दक्षिणेन हस्तं. The suffix एनप् after दक्षिण and the Accusative in हस्त are sanctioned by the sūtras already cited.

Line 21. The serpent is the emblem on the flag-staff of Duryodhana.

Page 51. चोरस्य धर्मः यस्य सः चोरधर्मा. The suffix अनिच् is due to Pāṇini :—धर्मादनिच्केवलात्.

Line 3. अर्धं पथः अर्धपथः. न्यरौत्सीत् Aorist, an alternative form being न्यरुधत्.

Line 4. स्वयमुत्पुच्छयमानाः The cattle with tails raised ran back cheerfully to their homes.

Line 6. अथ कुरुपतेः etc. This paragraph epitomises a further portion of Goharaṇaparva corresponding to Adhyāyas 54 to 56 of the Virāṭaparva. The battle commences. Arjuna slays Saṅgrāmajit, the brother of Karṇa. Arjuna encounters Karṇa, and Karṇa takes to flight. The encounters with Kṛpa and Droṇa and Aśvatthāman and Bhīshma are not mentioned expressly but by implication. Duryodhana flees, and Arjuna bitterly rebukes him. Arjuna shoots the weapon called संमोहन, and the Kuru warriors fall asleep. Uttara takes off the garments of the Kuru heroes with the exception of Bhīshma.

Arjuna smashes Duryodhana's crown into fragments by an arrow. He re-disguises himself as Bṛhannalā and goes towards Virāṭa's city along with Uttara. कुरूणां पत्युः कुरुपतेः. अत्याहितं Great danger. Amara :—अत्याहितं महाभीतिः.

Line 7. वर्षासु भवः वार्षिकः. धाराधरः A cloud of the rainy season.

Line 8. छिन्नभिन्नाङ्ग. Note the happy alliterations in the passage beginning from here.

Line 10. भोगावली A hymn of praise or eulogy. वातूलः A whirlwind.

Line 11. इषीकाणां तूलं इषीकतूलं The tender tips of grass. Note the shortening of the final vowel in इषीका when followed by तूल in a compound. Pāṇini :—इष्टकेषीकामालानां चिततूलभारिषु. पलाययन् Present participle of the causal of इ with परा to flee. पश्यत एव कर्णस्य Before the very eyes of Karṇa.

Line 12. तद्भ्रातरं. Saṅgrāmajit is the name of Karṇa's brother.

Line 14. श्वेतवाहः Arjuna. सोढुं Infinitive of purpose of सह् to endure.

Line 15. रे रे. Here begin the words of Arjuna in rebuke and ridicule of Duryodhana. सभिकशौण्डीरः One puffed up in the assembly. This reminds the atrocity committed by Duryodhana at the defeat of Pāṇḍavas at gambling. अक्षाणां आवापः अक्षावापः Casting of dice.

Line 17. गाण्डीवं धनुः यस्य सः गाण्डीवधन्वा. धनुषश्च इत्यनङ्.

Line 18. दुर्योधनस्य. Your name suggests that you are hard to fight with. For such a one a flight from battle is improper. मोहनास्त्रं. This is the missile received by Arjuna from Gandharvas by which the enemies can be laid in sleep.

Line 19. प्रतिघातज्ञः. Bhīshma also is conversant with Gāndharvāstra and knows its retaliation.

Line 21. भवद्भिः उदासितं You remained indifferent or negligent.

Line 22. त्वया कुत्र गतं Where did you go?

Page 52. प्रतस्थे. स्था takes the Ātmanepada terminations when prefixed with प्र. Pāṇini :—समवप्रविभ्यः स्थः. विपाठः A kind of arrow.

Line 2. नगरं अभिजगाम Went towards the city.

Line 4. **विराटस्तु पुरं** etc. This paragraph summarises a further portion of Goharaṇaparva corresponding to Adhyāyas 67 to 69 of the Virāṭaparva. Virāṭa on entering his city from his campaign on the south grows alarmed and anxious upon hearing that Uttara had gone out against the Kurus. He sends an army for his aid. Messengers bring intelligence of the defeat of the Kurus, and the king grows joyful. In the course of gambling at dice

with Virāṭa, Yudhishṭhira repeatedly praises Bṛhannalā for the victory, which irritates Virāṭa who strikes Yudhishṭhira with a die. Draupadī holds a vessel for receiving the blood that falls from Yudhishṭhira's nose. Uttara and Bṛhannalā arrive at the gate of the palace. The king commands to admit them. Yudhishṭhira whispers to the warden not to admit Bṛhannalā till the bleeding of the nose ceases. Uttara on coming to his father ascribes the victory to the aid of a celestial youth who will be coming there in a day or two.

Line 5. सविजयमागच्छन्तं. Virāṭa hears that his son is coming with victory. Note the word विजय means also Arjuna.

Line 6. दीव्यन् Present participle of दिवु क्रीडायाम्.

Line 8. ब्रह्मबन्धुः A term of rebuke meaning one who is a Brahmin by birth and not by deeds.

Line 10. अगृह्णात् Imperfect, 3rd person singular of ग्रह्, 9th conjugation in the Parasmaipada.

Line 11. दौवारिकः A doorkeeper. द्वारे नियुक्तः दौवारिकः. 'तत्र नियुक्तः' इति ठक्प्रत्ययः. 'द्वारादीनां च' इत्यौ आगमः.

Line 13. उपांशु In a whisper.

Line 14. व्यजेष्ठाः Aorist, 2nd person singular of जि with वि. The Parasmaipada root जि takes the Ātmanepada terminations when prefixed with वि. Pāṇini —'विपराभ्यां जेः.

Line 16. देवपुत्रः. The ascription of victory to the deeds of a celestial youth is in pursuance of the suggestion of Arjuna.

Line 17. वासांसि प्रायच्छत् Uttara gave the clothes removed from the Kurus.to his sister.

Line 18. अथ तृतीयेऽहनि etc. This paragaraph summarises the whole of वैवाहिकपर्व comprising Adhyāyas 70 to 72 of the Virāṭaparva. The Pāṇḍavas and Draupadī throw off their disguise. Virāta is surprised and angry at beholding the Pāṇḍavas sitting on eminent seats in the council-hall. Arjuna retorts. Uttara discovers to his father the true nature of the Pāṇḍavas that had put on disguise. Virāṭa rejoices at the discovery and offers to bestow his daughter Uttarā in marriage to Arjuna. Arjuna refuses the offer on the ground that he had more or less moved like a father towards her, but accepts to take her in marriage to his son Abhimanyu. The marriage is fixed. Drupada, Kṛshṇa and Yādavas arrive to attend the function and the marriage is celebrated. The Pāṇḍavas leave the city and take up their residence in the city known as Upaplava, a suburb of Virāṭa's city. त्रयाणां पूरणं तृतीयं. वराणां अर्हाणि आसनानि Seats for the best.

Line 19. परार्ध्य Superior or exalted. परार्धे भवः परार्ध्यः That which belongs to a highest type. परार्ध्य = परार्ध + य (यत्). Pāṇini :—परावराधमोत्तमपूर्वाच्च.

Line 20. वल्लभ: A favourite. तस्य भावः वाल्लभ्यं. स्मयः Pride.

Line 21. अपवद्मानं. The Parasmaipada root वद् takes the Ātmanepada terminations when prefixed with अप. Pāṇini :—अपाद्वदः.

Line 22. वासवार्धासन. Arjuna retorts, 'We are fit to sit in a half seat along with Indra. The seats that we now occupy are certainly too low for us.

Page 53. Uttara who knows the truth discloses the identity of the Pāṇḍavas. कल्पपादपाः Celestial trees known for their munificence.

Line 2. गृहेषु याः पटोलिकाः तासां उपघ्नाः. उपघ्न is a tree on which another tree or creeper rests. चिन्तामणि is a celestial gem that will grant the wishes of the people who ask of it. Uttara apologises to the Pāṇḍavas for any misbehaviour unknowingly committed towards the Pāṇḍavas. Then he points out Arjuna as the hero that brought victory in the battle with Kurus. He frankly admits that his presence at the battle was more a burden than an advantage to Arjuna.

Line 9. ज्योतिरिङ्गणः A butterfly. ज्योतिषा इङ्गति (चलति) ज्योतिरिङ्गणः. It is also called खद्योतः.

Line 10. उपात्ताः Past passive participle of दा with उप and आ. गन्धर्वस्य व्यपदेशः अस्यास्तीति गन्धर्वव्यपदेशी Bhīma posed himself as a Gandharva.

Line 11. सुशर्मणः Ablative. मोचितः I have been relieved of Suśarman, my enemy. अर्घः means पूजा or पूजासामग्री.

Line 12. आजहार Brought. व्याजहार Spoke. Virāṭa offers his daughter in marriage to Arjuna. Arjuna in order to estabish his purity and to put an end to any possible suspicion rejects the offer but agrees to take her as his daughter-in-law.

Line 17. सुभद्रायाः अपत्यं पुमान् सौभद्रः. विधिं अनतिक्रम्य यथाविधि. विराटस्यापत्यं स्त्री वैराटी. उपयेमे Married. The Parasmaipada root यम् takes the Ātmanepada terminations when prefixed with उप in the sense of wedlock. Pāṇini :—उपाद्यमः स्वकरणे.

Line 18. ग्रहात् निर्मुक्तः ग्रहनिर्मुक्तः Relieved from eclipse.

Line 19. सुखं Happily.

Line 20. आसांचक्रे Remained, Perfect of आस् to sit or stay. The अनुप्रयोग—आम् after आस् in the Perfect tense is due to Pāṇini :—दयायासश्च.

The End of the Virāṭaparva.

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